# HIEROGLYPHIC EGYPTIAN

*An Introduction to the Language and Literature of the Middle Kingdom*

Daniel L. Selden



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# PREFACE

The aims of this book are purely pedagogical: the approach may be novel, but I can make no such claim for the content of the lessons. The principal reference grammars from which I have drawn the details are listed below. Given the current state of disagreement on many basic points of Middle Egyptian grammar and syntax, I hope that the account offered in this book will at least seem within the realm of possibility to most experts in the field. Where no consensus could be found, I have deferred in general to M. Malaise and J. Winand's *Grammaire raisonnée de l'égyptien classique*.

My experience teaching Classical Egyptian to students at the University of California, Santa Cruz, over the past decade has confirmed that there is widespread interest in learning to read hieroglyphs among American undergraduates today. Indeed, the first time that I introduced the course, more than three hundred students attempted to register for the class: generally, I accept somewhere between seventy-five and one hundred. Although only two dozen or so may be interested in pursuing their study of Middle Egyptian to intermediate or advanced levels, substantial numbers remain interested in studying the language for one academic term. It is, in my opinion, a disservice to the legacy of ancient Egypt to target language classes only to those few who may want to pursue a career in Egyptology. Hence this book is a self-contained ten- to fifteen-week introduction to the language and literature of the Middle Kingdom, suitable for classroom use as well as self-study.

The course is organized so that after eight to nine weeks of grammatical study, students can devote the remaining portion of the academic term to reading in original Middle Egyptian the story known today as "The Shipwrecked Sailor." Although all basic linguistic points are covered in the grammar, only those aspects of the language necessary to reading this particular tale receive extended discussion; wherever possible, all other grammatical fine points have been either relegated to the supplementary grammar at the end, or deferred for more advanced study of the language, where students will encounter a wider variety of texts and genres. Hence the vocabulary, grammar, and syntax covered in this book have been designed specifically to dovetail with the reading and exposition of this particular tale. For most students, this is all the Egyptian that they will take in college. Within a single term, however, they not only learn the basics of the language and the writing system, but they go on to study a complex literary creation. In effect, this allows students to learn a foreign language up to a relatively high degree of proficiency within the bounds of ten to fifteen weeks.

So far as presentation of the grammar and syntax has allowed, the vocabulary for each lesson is thematic. Thus the first lesson presents basic kinship terms, along with the principal parts of the human body; other lessons center on flora, fauna, titles, administration, religion, sailing, and so forth. This allows for introductory cultural exposition of a topic within each chapter. To this end, moreover, basic bibliography on cultural topics is provided at the end of every lesson. Occasionally, shorter bibliographies on specific linguistic topics occur within the lessons.

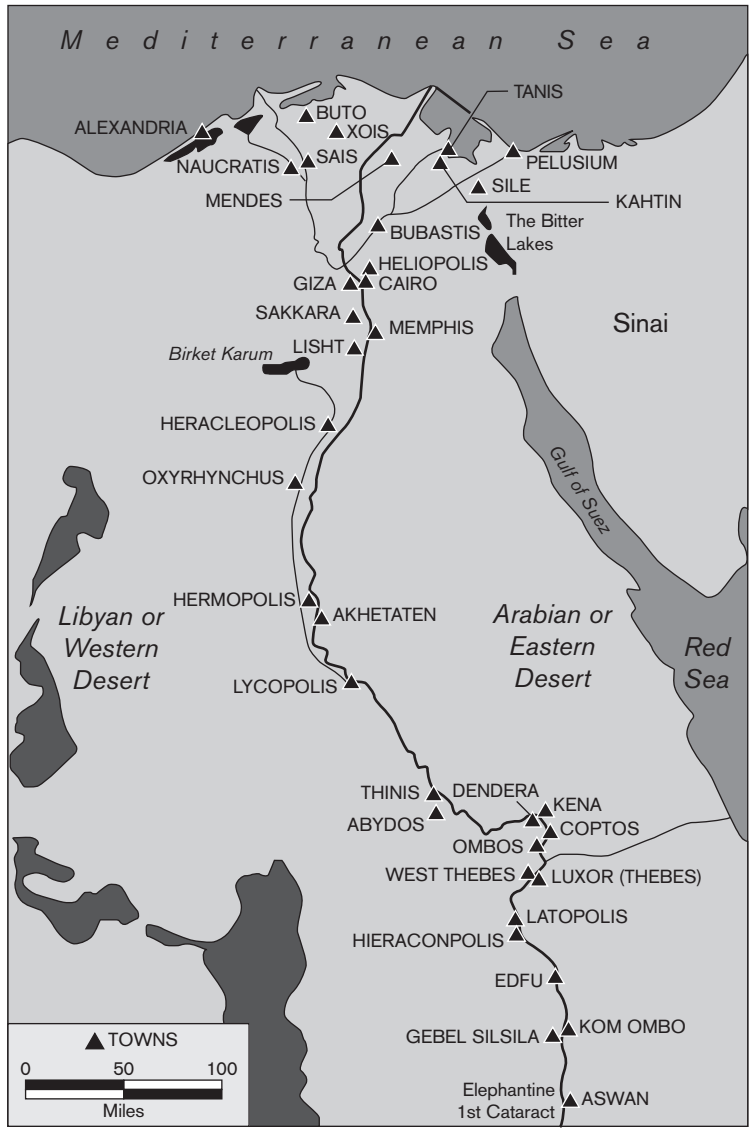
All examples in this grammar and all of the hieroglyphic exercises that conclude the lessons are based on sentences that occur in the extant corpus of Middle Egyptian literature. Often, however, I have simplified the original constructions or substituted vocabulary and phrases introduced in this book for the more diffuse material of the sources. Where writings were abbreviated, I have sometimes filled them out. The practice of only citing sample sentences verbatim from Middle Egyptian sources is laudable

and appropriate for reference grammars, but it tends to confuse beginning students who need a core set of words—and some consistency in spelling—to work within straightforward presentations of the grammatical constructions. Because this grammar is geared toward the reading of "The Shipwrecked Sailor," I have, wherever possible, used vocabulary and examples from that or other Middle Egyptian tales. In some instances I have combined the main clause from one source with a subordinate clause from another. Egyptologists and others who have read widely in Middle Egyptian literature will recognize many old friends, but—given the goals of this grammar—I have not thought it necessary to identify the provenance of formulations whose originals the students will in many cases find it rather difficult to access.

This book would not have been possible without the input from the many students whom I have taught from 2001 to 2011. Particular thanks go to Prof. Ruth Kramer, at Georgetown University, who contributed the introductory section on phonology, as well as numerous suggestions for revision, and to Zach Cavanaugh, Monica Chin-Perez, and David Lawson, who worked out the basic format of the text and commentary on "The Shipwrecked Sailor". Kate Eklund, Ellen Fonoroff, Linda Gluck, Jessica Shen, and Ulla Haselstein all made substantial contributions to the project at various stages of production, and it is an honor to acknowledge them here. Jose Sanchez, Madeline Selden, and William Selden all provided continuous support, without which this book would never have appeared.

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Map of Ancient Egypt

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# HISTORICAL CHRONOLOGY

| | |
|---|---|
| Archaic Egypt: Dynasties I–II | ca. 3000–2650 BCE |
| Old Kingdom: Dynasties III–VIII | ca. 2650–2135 |
| Dynasty III | 2650–2590 |
| Dynasty IV | 2590–2470 |
| Dynasty V | 2470–2320 |
| Dynasty VI | 2320–2160 |
| First Intermediate Period: Dynasty VII–XI | ca. 2160–2040 |
| Middle Kingdom: Dynasties XI–XIV | ca. 2040–1650 |
| Dynasty XI | 2040–1990 |
| Dynasty XII | 1990–1785 |
| Second Intermediate period: Dynasties XV–XVII | ca. 1785–1550 |
| Dynasties XIII–XIV | 1785–1650 |
| Dynasties XV–XVI (Hyksos) | 1650–1550 |
| New Kingdom: Dynasties XVII–XX | ca. 1560–1070 |
| Dynasty XVII | 1560–1552 |
| Dynasty XVIII | 1552–1306 |
| Dynasty XIX | 1306–1186 |
| Dynasty XX | 1186–1070 |
| Third Intermediate Period: Dynasties XXI–XXV | ca. 1070–656 |
| Dynasty XXI | 1070–945 |
| Dynasties XXII–XXIV (Libyans) | 945–712 |
| Dynasty XXV (Nubians) | 712–664 |
| Late period: Dynasties XXVI–XXX | 664–341 |
| Dynasty XXVI (Saite Period) | 664–525 |
| Dynasty XXVII (Persians) | 525–404 |
| Dynasties XXVIII–XXX | 404–343 |
| Dynasty XXXI (Persians) | 343–332 |

| | |
|---|---|
| Greek Period | 332–30 BCE |
| Alexander the Great | 332–323 |
| Ptolemaic Period | 332–30 |
| Roman Period | 30 BCE–359 CE |
| Byzantine Period | 359–641 |
| Islamic Egypt | 641–present |

# ABBREVIATIONS

| | |
|---|---|
| Allen | J. P. Allen, *Middle Egyptian*, second edition (Cambridge, 2010) |
| *ArOr* | *Archiv Orientální* (Prague) |
| *ASAE* | *Annales du Service des Antiquités de l'Égypte* (Cairo) |
| *BIFOA* | *Bulletin de l'Institut Français d'Archéologie Orientale* (Cairo) |
| Borghouts | J. F. Borghouts, *Egyptisch*, 2 vols. (Leuven, 1993) |
| Callender | J. B. Callender, *Middle Egyptian* (Malibu, 1975) |
| *CdE* | *Chronique d'Égypte* (Brussels) |
| Depuydt, *CCC* | L. Depuydt, *Conjunction, Contiguity, Contingency* (New York, 1993) |
| Faulkner | R. O. Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford, 1962) |
| Gardiner | A. Gardiner, *Egyptian Grammar*, third edition (Oxford, 1957) |
| *GM* | *Göttinger Miszellen* (Göttingen) |
| Hannig, *PsP* | R. Hannig, *Pseudopartizip und sḏm.n=f* (Hildesheim, 1991) |
| Hoch | J. Hoch, *Middle Egyptian Grammar* (Mississauga, 1997) |
| Hock | H. Hock, *Principles of Historical Linguistics* (Berlin, 1991) |
| *IOS* | *Israel Oriental Studies* (Tel-Aviv) |
| *JARCE* | *Journal of the American Research Center in Egypt* (Boston) |
| *JEA* | *Journal for Egyptian Archaeology* (London) |
| *JNES* | *Journal of Near Eastern Studies* (Chicago) |
| *JOAC* | *Journal of Ancient Civilizations* (Changchun) |
| *JAOS* | *Journal of the American Oriental Society* (Ann Arbor) |
| Kemp | B. Kemp, 100 *Hieroglyphs*: *Think Like an Egyptian* (New York, 2005) |
| *LÄ* | *Lexikon der Ägyptologie*, 7 vols. (Wiesbaden, 1975–92) |
| *LingAeg* | *Lingua Aegyptia* (Göttingen) |
| Malaise-Winand | M. Malaise and J. Winand, *Grammarire raisonnée de l'égyptien classique* (Liège, 1999) |
| *MDAIK* | *Mitteilungen des Deutschen Archäologischen Instituts Abteilung Kairo* |
| *MIO* | *Mitteilungen des Instituts für Orientforschung* (Berlin) |
| *OLP* | *Orientalia Lovaniensia Periodica* (Leuven) |
| *OLZ* | *Orientalistische Literaturzeitung* (Berlin, Leipzig) |
| *Or.* | *Orientalia* (Rome) |
| *OrAnt* | *Oriens Antiquus* (Rome) |
| Polotsky, *G* | H. J. Polotsky *Grundlagen des koptischen Satzbaus*, 2 vols. (Atlanta, 1986–90) |

| | |
|---|---|
| Polotsky, *P* | H. J. Polotsky, *Collected Papers* (Jerusalem, 1971) |
| Polotsky, *T* | H. J. Polotsky, "Les transpositions du verbe en égyptien classique," *IOS* 6 (1976): 1–50 |
| *RdE* | *Revue d'égyptologie* (Cairo, Paris) |
| *SAK* | *Studien zur Altägyptische Kultur* (Hamburg) |
| Uljas, *EECC* | S. Uljas, *The Modal System of Earlier Egyptian Complement Clauses* (Leiden, 2007) |
| *ZÄS* | *Zeitschrift für ägyptische Sprache und Altertumskunde* (Leipzig, Berlin) |
| *ZDMG* | *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (Leipzig, Wiesbaden) |

PART ONE

# GRAMMAR

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# INTRODUCTION

## I-1. AFROASIATIC LANGUAGES

A venerable tradition, reaching back long before the decipherment of hieroglyphs in the early nineteenth century CE, considers Egyptian a unique language with idiosyncratic, privileged properties of its own. The Greek *Corpus Hermeticum*, for example, which has come down to us from the high Roman Empire, represents Asclepius writing to King Ammon—that is, the Greek god of healing to the Egyptian god of Karnak, Amun-Re:

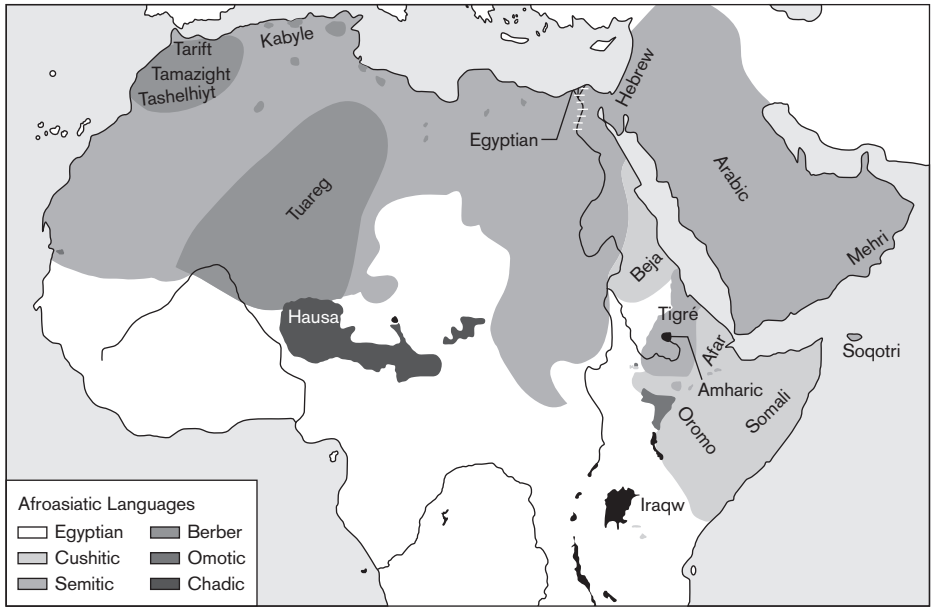
> When expressed in its original language, an Egyptian text preserves the pure spirit of the words. For the very quality of the sound and the pronunciation of the Egyptian language carries in itself the power of what is being spoken. Therefore, O King, as far as it is in your power, and your power is unlimited, please ensure that these texts are not translated, in order that their mysteries do not reach the Greeks. For the arrogant, loose, and showy style of the Greek language will sap the majesty and strength of the Egyptian, which preserves the power of the words. The Greeks, O King, use empty words which produce mere displays. That is the philosophy of the Greeks: a noise of words. Egyptians do not use such language but sounds full of power. — Excerpt from *Corpus Hermeticum* 16.2

Today we know that Egyptian, while unrelated to classical Greek, is a member of the large family of Afroasiatic languages. Older scholarship, conducted under the impact of European colonialism, divided this family into two branches: Semitic (spoken mainly by "white people") and Hamitic (spoken mainly by "people of color"). Egyptian was assigned to the Hamitic branch. Postcolonial scholars now recognize this as a false dichotomy, more racist than real. Like Indo-European, Afroasiatic is the name for a group of widely disseminated languages, all historically related and perhaps derived from a single source. Today Afroasiatic includes 375 living languages, spoken by roughly 350 million people spread across North Africa, the Horn of Africa, Southwest Asia, as well as parts of the Sahel and East Africa. Both Hebrew and Hausa, for example, are Afroasiatic languages. In addition to the languages currently spoken, Afroasiatic included a number of ancient languages, such as Akkadian, Eblaite, Ugaritic, Phoenician, Punic, Old Ethiopic (Geʿez), Libyac, and Classical Egyptian.

Contemporary scholars disagree as how best to classify the Afroasiatic languages from within, but most recognize six main branches of the family: Omotic, Cushitic, Chadic, Egyptian, Berber, and Semitic. Middle Egyptian would be about as closely related to modern Hebrew as Sanskrit is to contemporary French—which is to say that there have been enormous variations within the language family across space and over time. Nonetheless, numerous cognates persist across the major branches of the family. For example, derivatives of a reconstructed Proto-Afroasiatic **l-s* "tongue" include Semitic (**lisān*), Egyptian (*ns, *ls*), Coptic (*las*), Berber (*ils*), Omotic (*lits* "to lick"). Similarly, one can see the clear relation between the Egyptian triliteral root *ḥsb* and its various Semitic counterparts—both ancient and modern:

- Egyptian: *ḥsb* ("to count")
- Hebrew: *ḥāšaḇ* ("to reckon")

- Arabic: *ḥasaba* (“to calculate”)
- Old Ethiopic: *ḥassaba* (“to compute”)
- Mandaic: *ḥšb* (“to think”)
- Phoenician: *ḥsb* (“to consider”)




In addition, there are many affinities between the grammatical features of these languages—a lexicon heavily based on biconsonantal and triconsonantal roots, a complex system of suffix pronouns, and so on. The exact grammatical mechanisms may be quite different, but frequently the general linguistic approach is similar. No Afroasiatic languages are (or were) written in the Latin alphabet except Maltese. It is likely, however, that most Afroasiatic scripts derived originally from Egyptian hieroglyphs by way of proto-Sinaitic. Some scholars believe that the Indo-European and the Afroasiatic languages are distantly related through “Proto-World,” but there is no consensus on the subject at the moment.

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## I-2. THE EGYPTIAN LANGUAGE

Egyptian, one of the six principal branches of the Afroasiatic language family, is the indigenous language of Egypt. When Egyptian diverged from common proto-Afroasiatic is a matter of speculation, but Egyptian speakers had moved northward down the Nile valley certainly by the fourth millennium BCE, when written records—dated as far back as 3400 BCE—begin to appear in the archeological record. This makes Egyptian one of the oldest written languages in the world. It was widely spoken up through the seventh century CE, when Arabic began to replace it, and survives as the liturgical language of the Coptic Orthodox Church. It has a limited number of fluent speakers today, both in Egypt and abroad.

Based on the written record, scholars divide the Egyptian language into two broad historical categories—earlier Egyptian and later Egyptian—with three subdivisions each, for a total of six phases of the language:

1. Archaic Egyptian: before 2650 BCE [Predynastic through Dynasty 2]
2. Old Egyptian: ca. 2650–2160 BCE [Dynasties 3–8]
3. Middle Egyptian
   Classical: ca. 2160–1785 BCE [Dynasties 9–12]
   Post-classical: ca. 1785–1300 BCE [Dynasties 13–18]
4. Late Egyptian: ca. 1550–712 BCE [Dynasties 18–24]
5. Demotic: ca. 712 BCE–452 CE [Dynasties 25–30, Ptolemaic and Roman Periods]
6. Coptic: first through twenty-first centuries CE

Although Archaic Egyptian inscriptions range as far back as the middle of the fourth millennium BCE, little is known about this stage of the language. Old and Middle Egyptian, however, are well attested and turn out, in fact, to be quite similar. There are a few changes in the verbal system, different sets of particles in use, and some divergences in syntax, but for the most part, to judge by the written record, the two main phases of earlier Egyptian were fairly close. Middle Egyptian continued to be written into the early part of the New Kingdom (the Eighteenth Dynasty), although by this point the language had undergone significant changes. Late Egyptian reflects the spoken language of the New Kingdom, and the dialects attested in the later periods are all relatively close to Late Egyptian. The major break in the evolution of the Egyptian language, then, is between Middle and Late Egyptian.

By the Saite Period (the Twenty-sixth Dynasty) the spoken language had further evolved into the fifth phase of Classical Egyptian, which scholars conventionally call Demotic. There are three main phases to the development of Demotic, conveniently known as Early (Saite and Persian periods), Middle (Ptolemaic), and Late (Roman). It was during the Roman period that the final stage of spoken Egyptian emerged, namely Coptic (< Copt. *kyptaios*, repr. Grk. *aigyptios*, "Egyptian"), which survives in a small number of speakers up through today.

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### I-3. SPOKEN EGYPTIAN AND WRITTEN EGYPTIAN

How close written Egyptian of any period was to the spoken language remains a matter of some controversy. Clearly the written language was always a *Schriftsprache*—that is, a stylized version of speech that did not correspond exactly to the grammar, syntax, or vocabulary of the spoken idiom. The distance is increased by the fact that most of the texts from ancient Egypt that survive are official, annalistic, literary, or religious, and—as anyone who has tried to read through an act of Congress, a legal contract, or a sonnet by Milton knows—*Schriftsprache*, even in English, can be quite far removed from conversation. Imagine approaching a woman at a bus stop at 7:30 a.m. and saying to her: "Thou still unravish'd bride of quietness, thou foster-child of silence and slow time." Either she will think you are daft or realize you are speaking poetry. In either case—unless she just happens to have been reading Keats—it is likely that she won't have the faintest idea what you are talking about.

Similarly, there is no reason why we should expect the literary remains from ancient Egypt to be any closer to common parlance than Keats's "Ode on a Grecian Urn" would have been to the English spoken at the court of George III, much less the language of the average Londoner in 1819. Keats's diction is not only highly rhetorical; it is deliberately archaizing—a feature that also colors a good many (if not most) of the surviving texts from ancient Egypt. Although the Middle Egyptian written in the Eleventh and Twelfth Dynasties may have been *relatively* close to one or more of the dialects spoken in the Nile valley during this period, later eras canonized its written form as the "classical" language of the country. Long after Middle Egyptian ceased to be spoken, it continued to be used for inscriptional and literary purposes, though often with an admixture of contemporary speech. Although considered extinct after the Second Intermediate Period, Middle Egyptian continued to be used down to the last datable hieroglyphic inscription in the Byzantine era.

Already by the early New Kingdom, scribes did not accept all Middle Egyptian texts as normative; rather, they made a canonical selection among the documents available to them, which suggests that certain features of Eleventh and Twelfth Dynasty usage were accepted as "classical," while others were rejected or avoided. For a brief period after the Eighteenth Dynasty, scribes experimented with writing literary texts in a version of Late Egyptian closer to the spoken idiom of that period, but none of these poems, tales, autobiographies, or wisdom texts seems to have entered the canonical curriculum in the long run. Beginning with the Third Intermediate period, scribes returned to composition in the classical language.

In later periods, scribes persistently endeavored to write "good" Middle Egyptian, although they often made mistakes and sometimes hyper-corrected their grammar with false archaisms, much as European intellectuals continued to write Latin well into the nineteenth century and, to a more limited extent, today. As a written language, then, Middle Egyptian can be broken down into at least three periods, which do not quite correspond to historical shifts in the spoken idiom:

1. Classical Middle Egyptian: Middle Kingdom, Second Intermediate Period, New Kingdom
2. Late Middle Egyptian: Third Intermediate Period, Late Period
3. Ptolemaic-Roman Middle Egyptian: Greco-Roman Period

These periods reflect major breaks in the grammar, syntax, and graphic conventions of the *hieroglyphic script*, which retained the *written* idiom of the Eleventh and Twelfth Dynasties as its model, but they need to be studied as distinct phases in the evolution of the *graphic system*, each posing problems peculiar to it. For example, Classical Middle Egyptian uses about eight hundred different signs; by the Greco-Roman period there were more than five thousand signs. The subject of this grammar is the writing system of Classical Middle Egyptian, primarily as attested in documents from the Middle Kingdom.

### I-4. SCRIPTS OF THE EGYPTIAN LANGUAGES

The development of Egyptian writing went hand in hand with the consolidation of a unified Egyptian state. Over the course of four and a half millennia, Egyptian scribes developed four scripts with which to write their language at various stages of its development. In the Classical period, training began with Hieratic and proceeded to Hieroglyphic, although students today generally reverse that order, finding Hieratic more difficult to read and certainly to write:

1. *Hieroglyphic* (< Greek [*grámmata*] *hierogluphiká* "holy carvings"): The forms are icons that resemble what they represent, though they do not normally function as pictograms. For the most part, hieroglyphs were carved in stone, although sometimes they were written on papyri, especially in the case of religious texts. The Egyptian term for this script was *sš n mdw nṯr* ("writing of the words of god"). The earliest monumental hieroglyphic inscriptions date to the First Dynasty.
2. *Hieratic* (< Greek [*grámmata*] *hieratiká* "priestly script"): A cursive script primarily for use with pen on papyrus, or on an ostracon (that is, a potsherd or limestone flake). It is a mistake to think that Hieratic developed out of hieroglyphs, since Hieratic appears earlier in the archeological record than Hieroglyphic. In fact, the oldest extant texts from Egypt—which date to the Predynastic Period—were produced with ink and brush, with no indication that the signs descended from hieroglyphs. Rather, the two writing systems seem to have developed side by side, reserved for different uses. Only rarely were inscriptions written on hard stone in hieratic script, which served for more commonplace, everyday purposes. Hieratic also appears to have been called *mdw nṯr* ("god's word").
3. *Demotic* (< Greek [*grámmata*] *dēmotiká* "popular writing"): This is a late (post-seventh century BCE) cursive script that derives from Hieratic but is much abbreviated. It was used for everyday documents as well as literary works. Most religious texts continued to be written in Hieratic or a more cursive form of Hieroglyphic, although there are also many copies of the funerary literature in Demotic. The Egyptian term for this script was *sš n šʿ.t* ("document writing").
4. *Coptic* (< Copt. *kyptaios* <. Grk. *aigyptios,* "Egyptian" < classical Egyptian *Ḥw.t-K3-Ptḥ* [one of the ancient names for Memphis]): The script is Greek, but with additional letters derived from Demotic; for example, ϯ (*ti*), ϣ (*š*), ϥ (*f*), ϩ (*h*), ϫ (*dž*), ϭ ($k^y$). Old Coptic glosses begin to appear in Demotic texts of the late Ptolemaic or early Roman era, particularly the magical papyri, to indicate the vowelings of foreign phrases, but for the most part it was Christian communities that adopted and developed this last stage of the Egyptian writing system for their own purposes.

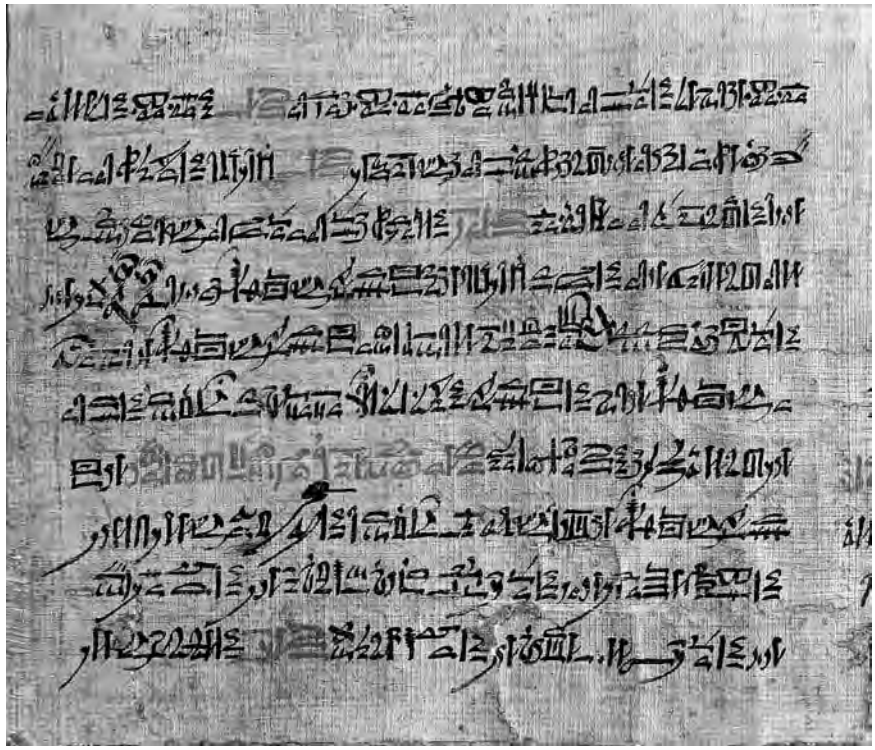
N.1. Cuneiform, Aramaic, Carian, Greek, Latin, and Arabic were also used in Egypt from the New Kingdom on for various administrative purposes. Arabic, introduced after 641 CE, remains the principal language and script of Egypt today. Only very rarely, however, were any of these foreign writing systems employed to write the Egyptian language in any of its stages, or Egyptian scripts used to write, say,

Aramaic. More common were the multilingual stelae and other documents introduced by the Persians and continued under Greek and Roman rule.

The four native Egyptian scripts are quite distinct, and students should at least be able to distinguish them by sight, even if all they can really read are hieroglyphs:



Hieroglyphic Inscription



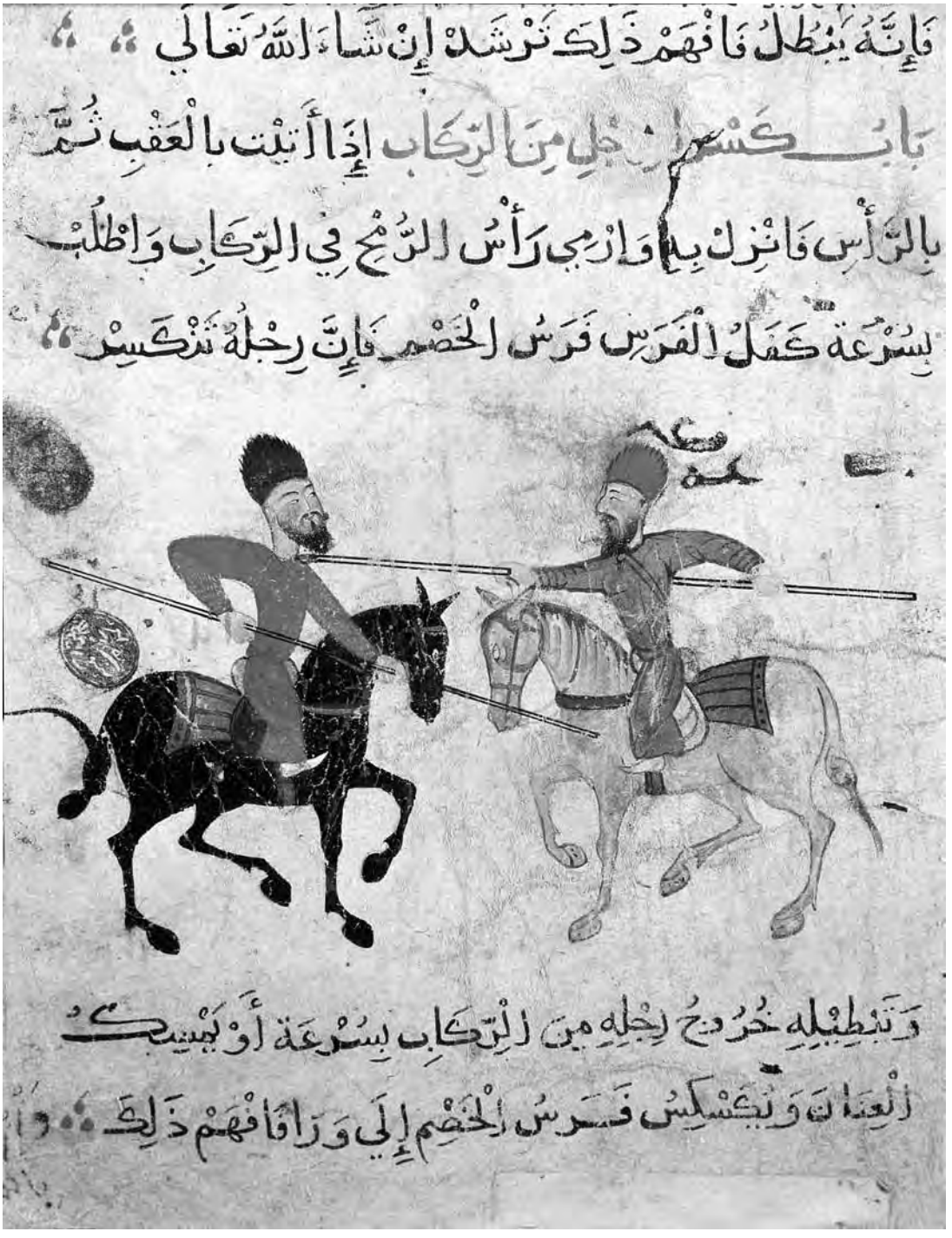
Hieratic Papyrus




Demotic Papyrus



Coptic Codex




Egyptian License Plate — Arabic

Hieroglyphic, Hieratic, and Demotic—like unpointed Hebrew or Arabic—for the most part only represent consonants in their scripts. Although Egyptian hieroglyphs are not immediately related to either the Semitic (Hebrew/Syriac/Arabic) or the Greek and Roman alphabets, they served in part as their inspiration. Many hieroglyphic and hieratic signs were used in the ancient Phoenician syllabary of Byblos (ca. 2000 BCE) that evolved into both the Greek and Latin alphabets, as well as the various scripts of North Africa and the Middle East. As can be readily seen on inspection, Coptic is a late alphabetic script that represents not only the consonants, but also the vowels. One would not necessarily guess on first glance, however, that written Modern Standard Arabic is a distant descendent of the Classical Egyptian writing systems.

### I-5. THE HIEROGLYPHIC WRITING SYSTEM

After the ability to read and write hieroglyphs was lost, sometime in the fifth century CE, two theories prevailed as to how the writing system worked. Some antiquarians held that hieroglyphs were "symbolic," that each sign represented a unique thing, concept, or nexus of ideas. Others held that the system was phonetic. The key to their decipherment, however, which came in 1822, was the recognition by Thomas Young and Jean-François Champollion that the hieroglyphic script was in fact both: a complex writing system that made use both of iconic images and of arbitrary signs for sounds. Like so much in Egyptian cultural ideology, hieroglyphs are based on the principle of a conjoint duality that is both asymmetric and more than the sum of its parts. Hieroglyphs are both image and sound at the same time, and the reading of the script requires constant attention to both.

To put this more technically, from the earliest phase down to its demise, the Egyptian hieroglyphic system was organized around two basic principles: (1) the use of *logograms* and (2) the *rebus principle*. *Logograms* are signs that represent words, both concrete and abstract. For instance, the sign ⊙ represents the sun. The sign can be vocalized, however, in at least three different ways, each in turn with several different meanings. Which meaning is the right meaning can only be determined from the context in which the glyph occurs.

1. ⊙ *rʿ*: "sun," "[the god] Re," "[every] day"
2. ⊙ *hrw*: "day," "daytime"
3. ⊙ *sw*: "day *x* [of *y* month]," "date"

 *pr* ("house") The logographic principle works well for concrete words, such as *pr* ("house")—the sign is schematic but nonetheless legible as an icon of its object. Yet how, for example, was one to write the preposition "to," the noun "life," or the verb "to become"? Such abstract concepts are not easily pictured. For the Egyptians *the rebus principle* was the solution: *one used a word that sounded similar* (that is, a word which had the same root consonants) to stand for those terms that could not be so easily depicted. Thus,

- The sign depicting a "mouth"  (*rꜣ*) was used for the preposition "to" (*r*).
- The "sandal strap"  (*ʿnḫ*) was used to write "life" (*ʿnḫ*).
- The "dung beetle"  (*ḫprr*) was used to write "to become" (*ḫpr*).

For further information, see Hoch, 5–6.

Presumably the voweling for *ꜥnḫ* ("sandal strap") differed from the voweling for *ꜥnḫ* ("life"), but since for most words the vowels were never recorded in the script, we do not know how the speakers distinguished the two words in their pronunciation. Those signs that Egyptian scribes used for their similarity in sound and not for their basic meaning, such as *r*, may be termed "phonetic." *A core group of these phonetic signs must be committed to memory, because the rules of Egyptian orthography mandate that certain combinations of consonants can only be written with particular phonetic signs.*

Already in the earliest inscriptions, twenty-four hieroglyphic signs were assigned the values of the Old Egyptian consonants, thus forming a consonantal alphabet of sorts—in fact a set of *monoconsonantal signs*. Sometimes Egyptian scribes made exclusive use of these monoconsonantals in spelling words. More frequently, though, the words were written logographically as well. So, for example:

 *pn* "this" [no logogram]

 *rꜥ* "day"

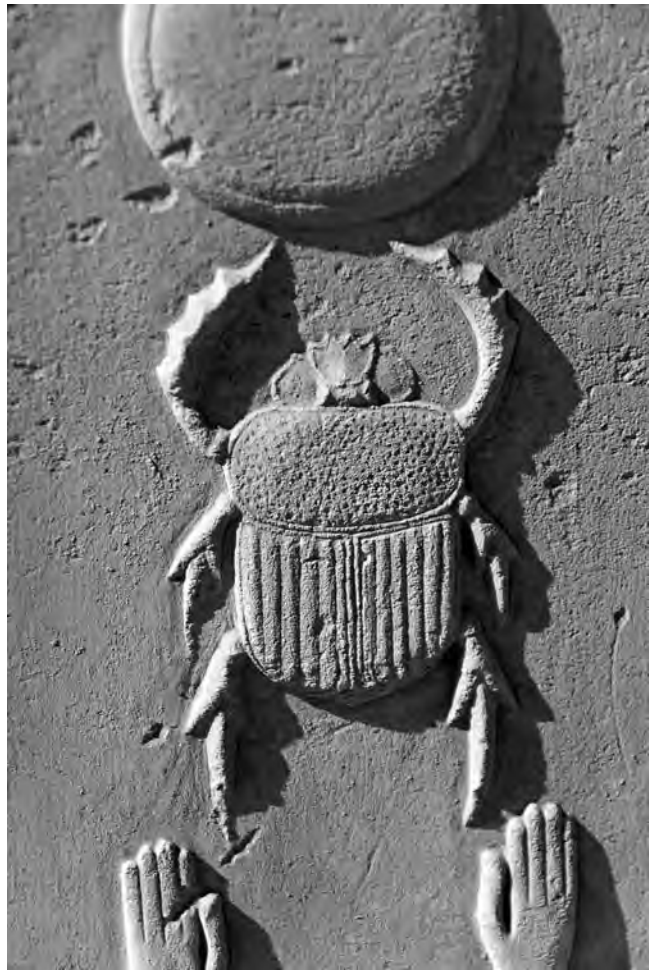
 *ḥrw* "day(time)"

 This was, however, not always the case. The sign at the left with a linear stroke beneath it can be variously read as *rꜥ*, *Rꜥ* [the god Re], *ḥrw*, or *sw*—all of which, while connected in some way with the sun and solar time, mean different things. Again, only inference from context gives you the clues you need to determine which is the correct value for the passage in question. Conversely, certain forms of hieroglyphic writing dispense with logographic determinatives almost entirely. Texts of this sort are normally studied only at a more advanced stage and will not be encountered in this book.

### I-6. MONOCONSONANTAL SIGNS

The table of monoconsonantal signs is arranged in a special order that modern scholars have devised. *The order is peculiar, but it must be learned immediately, because vocabulary lists and dictionary entries are all organized according to this sequence.* It arose from older ideas about the pronunciation of the signs that have now in most cases been disregarded. With these ideas also came improper nomenclature for some of the signs. This book will not use the names of such antiquated terms, but in Table I-1 below, the erroneous names are cited in brackets after the valid ones. Ironically, it proves useful to learn these "errors" all the same, because they are still in general use among many Egyptologists today.

*The monoconsonantal signs must be learned thoroughly: without committing them immediately to memory, no further progress with the writing system is possible.* Study these signs until recognition is immediate; otherwise, it will take large amounts of time simply to decode one word. Note that many signs are distinguished by very subtle differences. This is true, for example, of the various representations of the human arm, or of the many bird signs that on first inspection may look nearly identical. Study their distinguishing marks: the tilt of the head, the disposition of the wings, the profile of their features, and so on. In high-end hieroglyphic carvings, all animal species are immediately distinguishable by their markings. For example:



Scarabaeus Sacer

Note also that the transliterations do not distinguish between variant signs. For example, the "reed leaf," "double reed leaf," and "oblique strokes" are all transliterated *j* [pronounced like English *ee* (as in f<u>ee</u>t) or *y* (as in <u>y</u>et)]. Both the "quail chick" and "hieratic W" are transliterated *w*. The signs "bolt S" and "tall S" were not originally variants but represented distinct sounds in Old Egyptian (*z* and *ś*, respectively). In Middle Egyptian scripts, however, they merged as variants and will both be transcribed here as *s*. Some Egyptological publications and hieroglyphic dictionaries will distinguish transliterated *z* from transliterated *ś*, although R. O. Faulkner does not do so in his *Concise Dictionary of Middle Egyptian* (Oxford, 1962); this is the standard lexical reference for beginning students in the United States and the United Kingdom.

In Table I-1 note that the phonetic value for each sign is represented in the International Phonetic Alphabet (IPA), followed by a brief illustration of the sound from a familiar language, if possible. It will become clear from the table that *the exact phonetic values of the Egyptian consonants are in many cases unknown,* and many of these cases are discussed in further detail in the table. Note also that alternative transliterations in brackets represent values commonly found in other Egyptological publications but not used here.

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This section was generously contributed by Dr. Ruth Kramer, a specialist in Afroasiatic linguistics, in whose debt I remain for the precision and clarity of the phonological descriptions.

Alternative transliterations in brackets represent values commonly found in other Egyptological publications but not used here. For the translation *j*, see below N.2.

Table I-1. Monoconsonantal Signs

| *Sign* | *Transliteration* | *Description* | *Phonetic Value* | *Name* |
|---|---|---|---|---|
|  | *ꜣ* | Egyptian vulture | Uncertain, probably a kind of [r] | Vulture ["Aleph"] |
|  | *j* [*i*] | Reed leaf | [j] = palatal glide, as in *y*oung | Reed leaf |
|  | *j* [*y*] | Two reed Leaves | Same as reed leaf | Double reed leaf |
|  | *j* [*y*] | Dual Strokes | Same as reed leaf | Oblique strokes |
|  | *ꜥ* | Arm | [ʕ = voiced pharyngeal fricative, a sound not found in European languages (see discussion below) | ʿAyin |
|  | *w* | Quail chick | [w], as in *w*ater | Quail chick |
|  | *w* | Cursive *w* | Same as quail chick | Hieratic "W" |
|  | *b* | Foot/leg | [b], as in *b*ad | "B" |
|  | *p* | Stool | [p], as in *p*ad | "P" |
|  | *f* | Horned viper | [f], as in *f*ad | "F" |
|  | *m* | Owl | [m], as in *m*ad | "M" |
|  | *n* | Water | [n], as in *n*ot | "N" |
|  | *r* | Mouth | A kind of [r], perhaps a trill like *rr* in Italian *arrivederci* | "R" |
|  | *h* | House plan | [h], as in *h*ad | "H" |
|  | *ḥ* | Twisted fiber wick | [ħ] = voiceless pharyngeal fricative, a sound not found in European languages (see discussion below) | Dotted "H" |
|  | *ḫ* | Placenta (?) | [x] = voiceless velar fricative, as in German *ach* | Circle "H" |
|  | *ḫ* | Animal belly and tail | [ç] = voiceless palatal fricative, as in German *ich* | Flat "H" |
|  | *s* [*z*] | Door bolt | [s], as in *s*ad | Bolt "S" |

(*Continued*)

Table I-1. (Continued)

| *Sign* | *Transliteration* | *Description* | *Phonetic Value* | *Name* |
|---|---|---|---|---|
|  | *s* [*ś*] | Folded cloth | Same as bolt "S" | Tall "S" |
|  | *š* | Pool | [ʃ], the symbol for *sh*, as in *shad* | Shin |
|  | *q* [*ḳ*] | Hill (in cross section) | Uncertain, but some kind of sound related to [k], as in *cad* | Qoph, "Q" |
|  | *k* | Basket with handle | [k], as in *cad* | "K" |
|  | *g* | Ring stand for vessels | Uncertain, but perhaps [g] as in *gab* | "G" |
|  | *t* | Loaf of bread | Uncertain, but perhaps [t], as in *tadpole* | "T" |
|  | *ṯ* | Rope for Tethering | Uncertain, but perhaps [c] (voiceless palatal stop), a sound like [t] but farther back in the mouth | *Chīma* [aka "tongs"] |
|  | *d* | Hand | Uncertain, but perhaps [d] as in *dad* | "D" |
|  | *ḏ* | Cobra | Uncertain, but perhaps [ɟ] (voiced palatal stop), a sound like [d], but further back in the mouth | *Djandja* [aka "snake"] |

The following signs require further comment regarding their possible pronunciation. As some of the information in these paragraphs is technical and intended as supplementary for those interested in linguistic matters, students less interested in the details of phonology may want to skip to the "I-7. Modern 'Classroom' Pronunciation." The recommendations there, by contrast, are simplistic from a linguistic point of view, but they may assist the beginning student in acquiring a passable "accent" in reading Classical Egyptian aloud.

 *ꜣ* It is difficult to determine what the exact phonetic value of this sign was, because it was no longer pronounced by the New Kingdom and was almost entirely absent by the time of Coptic. However, it was often used to transcribe Semitic *l* or *r*, which has led some scholars to posit that it was some kind of liquid. In particular, C. Peust (*Egyptian Phonology*, 127–28) has advanced several arguments that it was a kind of *r*, and not a kind of *l*. An older tradition holds that *ꜣ* represents a glottal stop, but it never corresponds to Semitic glottal stops in transcriptions of Semitic words, so this idea has largely been

abandoned (although see G. Takács's "Recent Problems of Egyptian Historical Phonology" for some etymological connections between the vulture sign and the glottal stop in other Afroasiatic languages).

 *r* It is worth noting that Peust also proposes that *r* represented two sounds: a (different) kind of [r] and an [l], due to etymological evidence and evidence from Coptic. [l] is clearly present in later stages of the language, but it has been a long-standing puzzle what, if any, status it had in Middle Egyptian.

 *j* There is little debate that the reed leaf represented at least a [j]—that is, the palatal glide written as *y* in English. However, it may also have served as the symbol for three other kinds of sounds. First, it could indicate a word-initial vowel. Because initial glides were often unpronounced but retained in the written language, the reed leaf was reanalyzed, in a sense, as a symbol that indicated the leftover initial vowel (Peust, 97–98). Some scholars also believe the reed leaf indicated a glottal stop (ʔ, the sound produced in the middle of English *uh-oh*), although the evidence here is more patchy (see ibid.). Finally, it could serve as the vowel [i] (the sound often represented with English *ee*, as in *f<u>ee</u>t*), especially when transcribing foreign names (Hoch). The graphic variants of *j* (double reed leaf and oblique strokes) were also used sporadically to indicate the vowel [i] in foreign names.

 *ʿ* The glyph at the left represents the sound [ʕ], a voiced pharyngeal fricative. This sound does not exist in English or other Indo-European languages, but it is present in Standard Arabic and in some dialects of Hebrew. One grammar describes it rather coarsely as "the sound of gargling," although this is often what it sounds like to speakers who have not heard it before. To get a sense of how to produce it, it is the same kind of sound as the German sound *ach*, but it is produced much farther back in the mouth, essentially at the beginning of the throat (the pharynx), and it is voiced. See *ḥ* below for a brief discussion of voicing.

 *w* [and graphic variant ] The glyph at the left and its graphic variant were used occasionally to indicate the vowel [u] (the sound often transcribed as English *oo*, as in *b<u>oo</u>*), sometimes as a suffix and often when transcribing foreign names.

 *ḥ* The glyph at the left represents the sound [ħ], a voiceless pharyngeal fricative. This is the same kind of sound that *ʿ* represents, but it is voiceless instead of voiced. It is similarly not present in Indo-European languages but a phoneme in Standard Arabic and some dialects of Hebrew. To get a sense of the difference between voiced and voiceless sounds in general, put your hand on the upper part of your throat and say the consonants [t] and [d] as they would sound at the beginning of a word (don't say "tee" and "dee"!). You should feel your throat vibrating when you say [d], but not [t], and this vibration of the vocal folds is what renders a sound "voiced" in linguistic terminology. It is difficult to reproduce voicing (or lack thereof) in unfamiliar sounds, but this should give a technical sense of the difference between the sounds represented by *ʿ* and *ḥ*.

 *ḫ* The glyph at the left is almost universally thought to represent the sound [x], a voiceless velar fricative, as in German *ach* or Yiddish *chutzpah*. It frequently substitutes for Semitic [x] in transcriptions of Semitic words.

 *ḫ* The glyph at the left is mostly considered to represent the sound [ç], a voiceless palatal fricative, as in German *i<u>ch</u>*. The primary evidence for this is that *ḫ* and *š* (an alveopalatal fricative) are often

interchangeable in writing, leading scholars to posit that *ḫ* is phonologically similar to *š* (in terms of place of articulation). It is worth noting, though, that Peust (115–17) has developed an alternative theory for the relation between *ḫ* and *š*, but he does not ultimately commit to a specific phonetic value for *ḫ* beyond the fact that it is a back fricative.

 *q*,  *k*, and  *g* These glyphs are some of the most difficult signs to assign phonetic values to. Peust (107–15) has a thorough discussion of the many possibilities, although it is clear they were all stops and all were velar (or further back in the mouth). For present purposes, it suffices to note the following: *q* represented either a uvular stop [q] (a stop made very, very far back in the mouth) or an "emphatic" [k]—that is, [k'] (a kind of sound found in Arabic, where the consonant sounds "stronger" than normal; technically, it is a secondary articulation of pharyngealization). Most likely, g was a voiced velar stop [g], like *gab* in English.

 *t* and  *d* It is best to treat the remaining four signs in two groups, starting with *t* and *d*. It is fairly clear that the sounds represented by these signs were both stops and had the same place of articulation (dental/alveolar), but what the difference was between them is unclear. In Table I-1 a voicing distinction is suggested: *t* is [t] and *d* is [d]. However, it could also be that *t* is nonemphatic and *ḏ* is emphatic (and voiceless), or that *t* is aspirated and *ḏ* is not.

 *ṯ* and  *ḏ* The same holds for *ṯ* and *ḏ*, which are both palatal stops (slightly further back in the mouth), but the distinction between them could be voicing, emphasis, or aspiration. See Peust, 79–84, for relevant discussion.

N.1. Whatever the distinction between the two dental stops and two palatal stops was, it was common across both pairs—for example, if it was voicing, *d* represented a voiced dental stop and *ḏ* represented a voiced palatal stop. Therefore, *d* and *ḏ* (and *t* and *ḏ*) were similar sounds in at least one way (voicing, emphasis, or aspiration). In earlier Middle Egyptian texts it is clear that *d* and *ḏ* are distinct sounds, but in later texts the similarity between the pairs seems to grow because the distinction between them often collapses.

In some Middle Egyptian texts  *ḏ* is used in place of original  *d*, and  *ṯ* in place of original  *t*. Other times, the reverse is encountered (for example, for  *d* original  *ḏ*).

 and  N.2. For the transliteration of the two glyphs in the margin, two different systems are currently in common use. Anglophone Egyptologists, such as Sir Alan Gardner, distinguished between them as *i* and *y* respectively, and many publications still make this distinction. For example:

 *ki* "to cry aloud"  *ky* "another"

German Egyptologists, however, tend to transliterate both as simply *j*, because in German the letter *j* is regularly pronounced as English *y*—for example, the word *ja* ("yes"), or *Jahr* ("year"). Accordingly, both of the words above would be transliterated *kj*. The German system has the virtue of simplifying the transliteration, and it is quickly becoming the international norm. Hence *in this book the reed leaf and the double reed leaf (as well as the oblique strokes) will be translated as j*. This should never be pronounced, however, as the English *j* (*jailbait*) but always either as a *y*-sound or as a long *ee* as in "to pee."

Later periods developed variants for some—and eventually all—of the monoconsonantal signs. Three are found with some frequency in Middle Egyptian:

 *m*

 *n*

 *t* ["tall T"—originally the biconsonantal *tj*]


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## I-7. MODERN "CLASSROOM" PRONUNCIATION

Because the vowels are almost never represented in Middle Egyptian hieroglyphs, modern Egyptologists have—purely for the sake of convenience—adopted certain conventions for reading Classical Egyptian aloud:

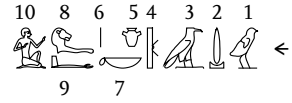
- Both *ꜣ* and *ꜥ* are pronounced as the short vowel ***a***. So, *ꜣm* ("to burn up") is pronounced AM (with *a* like in *father*); however, *ꜥm* ("to swallow") is also vocalized as AM. The verb *ꜥꜣg* ("to beat") is generally pronounced with a glottal stop: A'AG.
- ***j*** is pronounced as Y, as the vowel I, or as a glottal stop plus I (that is, as 'I). Initial *j* is usually vocalized Y; medial or final *j* as I or 'I. Thus the verb *jꜣš* ("to call") is usually pronounced YASH; *bjk* ("falcon") as BIK; while *hꜣj* ("to descend") is vocalized as HA'I. The verb *jj* ("come") is generally rendered I'I, while the verb *jrj* ("to do") is pronounced YIRI.
- *w* is sometimes pronounced as a *u̯* and sometimes as the vowel *u*. Thus *wꜣs* ("dominion") reads as WAŚ, while *twt* ("image") is pronounced TUT [= English "toot"]. Initial *w* followed by another consonant is usually vocalic—so, for example, *wsr* reads as USR.
- Otherwise, scholars freely insert a short "e" or "i" between the letters, to render the consonantal text into syllables. So *nk* ("to copulate") is generally pronounced NEK or NIK—the word is still used in Egyptian Colloquial Arabic, which makes the English name "Nick" highly amusing, much less "Saint Nick"! To give a more extended phrase, most Egyptologists would pronounce *jw ḏd=f n sš ntj m pr=j* ("He speaks to the scribe who is in my house") as: *yew djedef en sesh neti em peri*.

However far removed from what Egyptian must have actually sounded like, the method allows modern scholars a provisional way to communicate what they see written on the page. Students ought not to worry too much about these arbitrary "rules"; rather, they should jump in and pronounce the words as best they can.

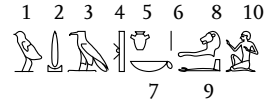
## I-8. THE DIRECTION OF HIEROGLYPHIC WRITING

Hieroglyphic inscriptions and papyri were written in one of four directions: (1) horizontally from right to left, like Hebrew or Arabic today; (2) horizontally, from left to right, like Latin or English; (3) in columns reading top to bottom, right to left; or (4) in columns reading top to bottom, but left to right. The only arrangement that was avoided was bottom to top. For hieroglyphs the most common direction for writing was right to left, whether horizontally or in columns. *To determine the direction of the script, one reads into (toward) the faces of the birds, animals, and people, as can be seen in the examples below.* Modern publications of hieroglyphic texts follow two different conventions. Printed texts normally set the glyphs from left to right, a direction more congenial to beginning American and European students insofar as it replicates the direction of the Latin alphabet. Books written by hand, however, usually reproduce the direction of the original.

1. Right to left, horizontal:



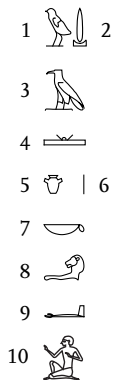

2. Left to right, horizontal: →




3. Right to left, vertical : ←




4. Left to right, vertical: →




The sentence below is composed of three words, the second of which has an attached suffix:

 *wḏ3* "Buck up"

 *jb=k* "your heart"

 *ḥ3tj-ʿ* "prince!"

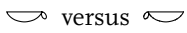
Note that—just as in classical Greek and Latin inscriptions—there are no spaces between the words. There is also no punctuation. Here readers must rely upon grammar and context to distinguish individual words, clauses, sentences, paragraphs, or chapters. This is a skill that will be acquired with practice over time. In the short run, however, the use of semantic determinatives in word-terminal positions (see "I-13. Semantic Determinatives") aids greatly in the division between lexemes (in this phrase signs # 4, 6, and 10).

Left to right →
Top to Bottom↓



Normally, there are no spaces between words. In certain cases, however, such as religious texts dealing with the underworld, blank spaces are used for "magical" purposes to indicate, for example, the total annihilation of the individual or entity who *would* have been written in that block of text. It would thus be inaccurate overall to say that Egyptian scribes *never* availed themselves of word spacing; they did so, however, for reasons other than those familiar from modern orthographic conventions.

In this grammar the standard directional orientation of the signs will be from left to right. This means that the order in which signs are to be read is as follows: (1) left before right, and (2) top before bottom. The exceptions to this order involve transpositions that are made either for aesthetic or for honorific reasons; these will be introduced in this book in due course. Occasionally one encounters retrograde signs (that is, a sign written with the "wrong" direction). This is particularly the case in left-to-right inscriptions, since the normal order was right to left and some scribes often wrote backward. For example:

 versus 

 All signs have been "normalized" (see glyph to the left) in all sentences in this grammar. Certain types of religious texts are consistently written in retrograde—that is, with all the "faces" turned backward—but these are not to be recommended for beginners.

### I-9. ARRANGEMENT OF SIGNS

The signs that make up the hieroglyphic line, no matter what direction we are to read them, are always arranged in groups rather than simply placed one after another in a series like the letters of an English word. Thus, for the sentence illustrated in section I-8, it is not proper scribal protocol to place the signs in a string:

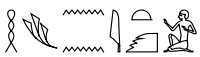
** 

Throughout this book the mark ** means that the writing or the formulation is ungrammatical, if not impossible.

Rather, the principle of grouping is fundamental to the aesthetics of all hieroglyphic writing. The arrangement of the groups depends on the shape of the individual sign. In general, every hieroglyph has one of three basic shapes:

- Tall, narrow signs: for example  and 
- Low, broad signs: for example,  and 
- Low, narrow signs: for example:  and 

Tall signs tend to stand by themselves, but the other signs are usually arranged into square or rectangular groups. In the name *Ḥnnjt-Km* ("Henenit [the] Black]), for example, the signs are stacked as follows:



The first two tall signs stand alone; the next two, which are low and broad, are arranged in a square; the tall sign following stands alone; and the last three signs—two low and narrow, one tall—form a square. Placing one sign above another to form an aesthetically pleasing group is called "stacking." Note that stacking can occur across word boundaries, as here, where the final consonant of *Ḥnnjt* is placed above the biliteral sign for *Km* ("black").

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### I-10. TRANSLITERATION: MODERN CONVENTIONS

There are two main systems of transliteration, the German and the Anglo-American (see N.2. in "I-6. Monoconsonantal Signs"); the former is quickly coming to replace the latter as the international standard and is followed in this book. In addition to the preference of the transcription *j* over *i* or *y*, the

German system follows a number of rules for indicating the relationship been a root noun or verb and the various types of Egyptian suffixes:

- The feminine ending *–t* is separated from the root word by a dot, as are the stative endings *–kwj, –tj, –w,* and so on:

  *s* "man" *s.t* "woman" [feminine ending]

  *jj* "come" *jj.kwj* "I have arrived" [stative]

- Suffix pronouns are affixed to their hosts by an "equal sign" [ = ]:

  *pr* "house" *pr=j* Noun + first-person possessive pronoun → "my house"

  *sḏm* "hear" *sḏm=j* Verb + first-person singular suffix → "I hear"

- Compound words are connected by a hyphen:

  *jmj-r* "overseer"

  *ḥw.t-nṯr* "temple"

  *m-ᶜ* "in the hand of," "in charge of"

- Letters not normally written in the hieroglyphs but presumed to be present are placed in parentheses:

  *ḥ(n)q.t* "beer"

  *n(j)-sw.t* "king of Upper Egypt" [literally: "He of the Sedge"]

- By common editorial convention, extraneous letters are placed in curly braces { }, and reconstructed portions of a word or text are placed in square brackets [ ]. Letters erroneously omitted are placed in angular brackets < >.
- Reconstructed forms not actually attested are indicated by a single asterisk (*sn.t* "sister" > **san.at* [vocalized]); forms that are linguistically impossible or unlikely are indicated by a double asterisk (*sn.t* "sister" > ***snot*).

These are the conventional abbreviations for all editorial work across fields, and not idiosyncratic to Egyptological practice.

N.1. Consonants are generally transliterated only once. This applies in cases where a word is written both logographically and phonetically—for example:

 *ḫpr* not ***ḫ-ḫpr-pr*

 *nfr* not ***nfr-fr*

N.2. The consonant *r* was not always stable and sometimes is written with *j* in final position. In these cases, transliterate according to the original writing—for example, the verb "to drink":

 *swr* [not ***swrj*]

 *swr*

 *swr*

 *swr*

 *swr*

All of these are writings of the same word.

One of the distinguishing features of Egyptian hieroglyphs is that *words occur in many different spellings*. It takes some time and wide familiarity with the writing system before one readily recognizes which glyphs are "complementary" to the spelling as a whole and which convey additional information and must therefore be transcribed.

### I-11. LOGOGRAPHIC WRITING, PHONETIC WRITING, AND DETERMINATIVES

Many—although by no means all—words in Middle Egyptian can be written in a purely logographic manner, without *phonetic spellings*. In other words, the icon tells you to what semantic field the word belongs. This economy, however, was destined in many cases to cause confusion. For example, what was the precise word that the scribe intended to convey by the sun sign ⊙ "sun," "daylight," "brightness," "time," "era"? Sometimes such ambiguities are intentional or part of the literary genre itself. In general, the practice was to write the words phonetically but to indicate the basic sense of the term with a *semantic determinative*, which is placed at the end of the word and so often serves to mark a word-break (see "I-13. Semantic Determinatives"). For instance, the sun sign is used with all the words listed below.

 *rˁ* "sun"

 *hrw* "day"

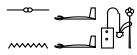
 *rk* "time"

and so on

In this way scribes used the sun sign logographically and as a determinative. This is also the case with many other signs, some of which function phonetically, as logograms, and as determinatives, depending on the circumstances. For example:

- The scribe's kit , which has the logographic reading *sš* ("writing," "scribe"), can also serve as the determinative in words relating to other scribal appurtenances, to painting and to smoothness.

   *sš* "to write"

 *snˁ* "to make smooth"

 *ṯms* "red"

- The nose sign  has the logographic reading *fnd* ("nose"), but in other words it has the phonetic value *ḥnt*. Furthermore, it occurs as the determinative for words involving smell, face, or disposition.

 *fnd* "nose"

 *tpj* "to sniff"

 *sfn* "to be mild"

 *bṯn* "to be disobedient"

What links these words is the complex of scribal activities. Scribes needed to make their own pigments (such as "red") by grinding earth or rock very smooth.

The writings typically give enough clues to permit a clear-cut reading. However, the various sign values (and a specification of their types) are best consulted in the Middle Egyptian sign list at the end of Alan Gardiner's *Egyptian Grammar*, available independently of this grammar. Abbreviated sign lists are included in Part Three of this book (see "R-7. Sign Lists").

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### I-12. BICONSONANTAL AND TRICONSONANTAL SIGNS

In addition to the monoconsonantals, Egyptian scribes developed sets of phonetic signs that represented groups of two and three consonants as well—in other words, *biconsonantal* and *triconsonantal* signs formed part of the hieroglyphic system too.

 *sš* → biconsonantal [*s* + *š*]

 *sḏm* → triconsonantal [*s* + *ḏ* + *m*]

*In addition to the monoconsonantals, a core group of multiconsonantal signs must also be learned thoroughly.* These are introduced over the next few lessons, and there are complete tables of the biconsonantal and triconsonantal signs in Part Three of this book (see Tables R-2 and R-3). Even the simplest Middle Egyptian texts require familiarity with these signs, because although Egyptian scribes could have written every sequence of consonants with alphabetic signs, in fact they did not do so.

 For example, although the sequence *mn* could theoretically have been written as the glyphs to the left, it was normally not written that way when it occurred within a word.

 *mn* Instead, scribes used the grouping to the left.

 *mn* and  *n* The group here consists of the biconsonantal sign (at left) *mn*, reinforced by the monoconsonantal *n*.

> The added *n* here is called a *phonetic complement*—that is, phonetically it is redundant—the sign  already reads *mn*—but serves as a kind of reminder that the group includes an *n*. Phonetic complements are not, for the most part, included at the discretion of the scribe but are a conventionalized part of the hieroglyphic system.

Here, for example, are two names that contain the sequence *mn*:

 *Jmn* "Amun"

 *Mn-nfr* "Memphis"

Note that phonetic complements are only used within the word root and not across word (or root) boundaries. For instance, the sequence *m Ndjꜣ* "in Nedya"—a place in Syria-Palestine—is written:

 *m | Ndjꜣ* not **

The preposition *m* ("in") stands outside of the word/root boundary of *Ndjꜣ* so the biliteral *mn* cannot be used. The biconsonantal and triconsonantal signs will be learned in small groups starting in Lesson 1 and continuing through the next several lessons as they come up in the vocabulary.

### I-13. SEMANTIC DETERMINATIVES

Most words terminate in one or more semantic determinatives. In this capacity they help to facilitate word division, which is otherwise difficult without spacing or other word dividers. Only a few very common words have no determinatives at all (prepositions, demonstratives, and so on). Determinatives follow words written in any manner—purely alphabetic spellings, phonetic writings (using multiconsonantal signs), logograms, and any combination thereof. For example, a very full writing, using the biconsonantal *nm*, two phonetic complements, and multiple determinatives would be:

 *snm* "to feed"

 *nm* Note that the biconsonantal *nm* takes a phonetic complement both before (*n*) and after (*m*), and that the entire word culminates in three separate determinatives: two bird signs and a book roll. If English used a similar graphic system in which only the consonants were recorded in logographic fashion and new terms written on the rebus principle, the words "star," "stare," "steer," "store,"and "stray" might all be depicted with the logogram:

☆ The logogram stands clearly enough for a "star"—it might also be the sign for "the heavens," "night," "brilliance," or any number of other things as well (compare with *rꜥ*, *ḥrw*, *rk*). On the principle

of the consonantal rebus, however, it could also be used to represent the triconsonantal sound sequence *str*. As we have seen, to distinguish words that had the same series of root consonants but meant different things, Egyptian scribes generally added one or more semantic *determinatives* at the end of the word to convey the category to which the entity or concept belonged. Were English to use such a system, one might imagine the following graphic combinations to distinguish our series of word roots in *str*:

 *str* "star"

 *str* "to stare"

 *str* "to steer"

 *str* "a steer"

 *str* "a store"

 *str* "to store [up]"

 *str* "to stray"

 *str* "satyr"

 *str* "suture"

Determinatives paired with other logograms would designate different words that belong to the same conceptual category. For example, the concept of a musical "note," which requires the consonantal sequence *n-t*, might well be written with a biconsonantal sign  *nt* and a determinative that indicated that music was at issue. At the same time, however, a logogram for "cell phone," paired with the same musical determinative might read "ring tone." The determinative that the two share in common indicates that both entities belong *grosso modo* to the same conceptual class.

 "musical note"

 "ring tone"

Through the rebus principle, one moves gradually farther and farther away from simple iconic depiction, and it quickly becomes apparent that a good deal of cultural arbitrariness characterizes the wider hieroglyphic system. Take, for example, the consonantal sequence *p-r-t*: even the abridged dictionaries of Middle Egyptian list more than half a dozen different words, each spelled with sign for "house" *pr*—regularly used for the biconsonantal sequence *pr*—combined together with two monoconsonantal signs, one repeating the *r* as a phonetic complement, the other adding the feminine ending *-t*. Each of these words, however, ends in different semantic determinatives so as to indicate a wholly different thing, only the last of which is obviously related to the semantic field of "house," from which the rebus started out:

 *pr.t* "procession"

 *pr.t* "rising [of a star]"

 *pr.t* "winter"

 *pr.t* "twenty-sixth day of the lunar month"

 *pr.t* "fruit"

 *pr.t* "housemaid"

Two different roots are probably involved in these examples: (1) the noun *pr (*"house"); and (2) the verb *prj* ("to emerge"). Whether the noun and the verb are themselves related is a matter of debate.

*Hieroglyphic determinatives indicate only the semantic category to which a word belongs: they were not pronounced*. There is no generally accepted convention for indicating the determinatives in transliteration; like most Egyptological publications, therefore, the transliterations in this book leave them out. Among other things, this makes extended passages cited only in transliteration difficult to read. Students should not come to rely heavily on transliterations; rather, they should always practice reading the hieroglyphic script. Once learned, it is far easier to read than transliteration, where so much of the important semantic information is omitted: the bare transliteration *pr.t* might represent any of the words cited earlier. For a list of the most important determinatives, see "Main Semantic Determinatives" at the end of this chapter.

### I-14. THE USE OF THE LINEAR STROKE

When scribes wanted a logogram to read as the object it depicts, they generally followed the hieroglyph with a linear stroke, placed either beside or beneath the sign. The stroke effectively means "read as what it looks like." For example:

 *msḏr* "ear"

 *pr* "house"

 *rw* "lion"

 *jb* "heart"

 *ḏ.t* "cobra"

 *ꜣ* "Egyptian vulture"

Note that this is not always the case. The stroke is also used in some very common words in which it does not indicate that the object depicted is meant:

 *sꜣ* "son" (not "goose")

 *nb* "lord" (not "basket")

 *ḫ* "district" [can also mean "arm"]

Most of these are obvious and will be learned as separate vocabulary items throughout the ensuing lessons. Students should note that exact hieroglyphic transcriptions from hieratic often contain

numerous extraneous strokes and lines (for example, 𓏺) as "fillers" that convey no phonetic or semantic information. Graphically they simply fill an empty space within the line.

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## MAIN SEMANTIC DETERMINATIVES

 man, person; also used after a man's personal name; called: "seated man"

 woman; also used after a woman's personal name: called: "seated woman"

 people [the three strokes indicate plurality]

 child, young; sitting

 old man, old

 official

 revered person, especially the deceased (placed after deceased's name)

 god, king

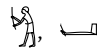
 king (depicted with the flail and the royal uraeus on the brow)

 god, king

 goddess, queen

 high, rejoice, support

 praise, homage, supplication

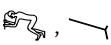
 effort, force, activity

 eating, drinking, speaking, thinking, feeling; called: “hand to mouth”

 lift, carry

 tired, weak, sitting

 enemy, foreigner, captive

 enemy, death, evil

 lying down, death, burial

 mummy, statue, likeness, shape

 head, nodding

 eye, sight, actions of the eye

 nose, smelling, joy, contempt

 ear, states or activities of the ear (animal ear)

 tooth, action of teeth, requesting, demanding, elephant tusk

 offering, presenting

 arm, bending the arm, ceasing, tilting

 enveloping, embracing

 penis; less correctly: sexual activity, urination

 sexual activity, urination, penile discharge; less correctly: penis

 leg, foot, action of the feet

 walking running; called: “walking legs”

 retreating, backward motion, backward (direction), repetition; called: “backward”; called: “reverse walking legs”

 flesh, meat, vagina

 swellings, wounds, disease, bandaging, odors (“pustule”)

 cattle

 wild, raging, storms; called: “Seth animal” [species unknown]

 bone, ivory, harpoons (stylized fish skeleton)

 bird, insect (that is, flying creature)

 bad, evil, nuisance (sparrow); called: “bad bird”

 fish

 snake, worm

 tree

 plant, flower

 vine, fruit

 grain (= sack of grain being emptied)

 grain, particles

 sky, above (= upper firmament)

 night, darkness (= upper firmament with lightning bolt)

 star

 fire, heat (= brazier with smoke)

 air, wind, breath; sail

 stone (the sign is narrower than the alphabetic sign  š)

 copper, bronze, metal

 sand, minerals, pellets, particles, spices, metals, and so on

 water, liquid, actions connected with water

 bodies of water

 irrigated land (= irrigation channels seen from above)

 road, travel, position

 desert, hilly terrain, foreign country

 foreign (country or person): “throw-stick”

 town, village, inhabited mound, Egypt

 house, building, things with interiors

 door, to open

 box, chest; coffin

 mat, fiber, basketry

 boat, ship, navigation

 to capsize, overturn

 sacred bark

 mooring post

 cloth, clothing, linen (= fringed cloth with folded cloth)

 binding, thread document (= string binding a sealed papyrus)

 rope, actions involving ropes and cords

 knife, cutting

 hoe, cultivation, hacking up

 breaking, dividing, crossing, calculating

 vessel, anoint, beverages

 bread (= break in a pan or bread mold)

 loaf, bread, offerings

 festival

 book, writing, abstract nouns; called: "book roll"

 royal name ("cartouche" that encloses the king's main names)

 one; the word is the object depicted; called: "stroke"

 plurality: called: "plural strokes"

 substitute for complicated signs that are difficult to draw
[mostly used in hieratic, but taken over into hieroglyphs]

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Suggested readings here and at the end of each lesson are intended to introduce students to basic bibliography in English on a wide range of topics in the field of Egyptology, generally connected with the content or vocabulary of the lessons. They also offer reliable sources to draw from for class presentations, term papers, and general education.

## A NOTE ON LEXICOGRAPHY

As a grammar and a reader, *Hieroglyphic Egyptian* is self-contained. All Egyptian words employed in the course of study are listed in the Egyptian-English vocabulary in Part Three of the book, which is organized according to the conventional arrangement of the monoconsonantal signs. For purposes of

translation exercises, there is also a brief English to Egyptian vocabulary list (see "R-6. Vocabulary"), which indexes the words according to the English alphabet. Complete sign lists follow the vocabularies (see "R-7.1 Master Sign List"), together with several indexes to the signs organized by category (see "R-7.2 Index to Hieroglyphic Sign List") and shape (see "R-7.3. Signs Arranged by Shape").

This means that students need no ancillary materials to work through the book. Some, however, may want to purchase more comprehensive dictionaries or lexicons. The only authoritative dictionary of Middle Egyptian currently available in English is R. O. Faulkner's *A Concise Dictionary of Middle Egyptian*, which students planning to continue their studies of Middle Egyptian will certainly want to purchase relatively soon. Also available are D. Shennum's *English-Egyptian Index of Faulkner's Concise Dictionary of Middle Egyptian*, a reverse index to Faulkner, as well as C. Nichols's *English to Egyptian Hieroglyphic Dictionary*. In addition, many students find helpful G. F. Fischer's *Ancient Egyptian Calligraphy: A Beginner's Guide to Writing Hieroglyphs*. Books to be avoided are the many publications by E. A. Wallis Budge that remain in print. Budge deserves due credit as a pioneer who attempted to make ancient Egyptian texts and other materials available to a wide public at the beginning of the twentieth century, and some of his hieroglyphic publications are still usable. However, the transliterations and translations that accompany them are long out of date and will tend to confuse rather than enlighten the beginning student.

For earlier Egyptian the most up-to-date lexicons are published in German by Rainer Hannig. The series is currently available in five installments. The first three are handbooks, the last two full dictionaries of Egyptian from the Old Kingdom through the Second Intermediate Period, replete with citations to the Egyptological corpus.

### HANNIG LEXICA

1. *Großes Handwörterbuch. Ägyptisch-Deutsch (*2800–950 *v. Chr.)*. Second edition. Mainz. 1997.
2. *Wortschatz der Pharaonen in Sachgruppen*. Mainz. 1999.
3. *Großes Handwörterbuch: Deutsch-Ägyptisch (*2800–950 *v. Chr.)*. Mainz. 2000.
4. *Ägyptisches Wörterbuch I: Altes Reich und Erste Zwischenzeit*. Mainz. 2003.
5. *Ägyptisches Wörterbuch II: Mittleres Reich und Zweite Zwischenzeit*. 2 volumes. Mainz. 2006.

For those who read French, there is also Y. Bonnamy and A. Sadek's *Dictionnaire des Hiéroglyphes*. In addition, there is an online search engine currently maintained by Cambridge University known as the "Beinlich Wordlist" at http://www.fitzmuseum.cam.ac.uk/er/beinlich/beinlich.html. Egyptology is one of the most computerized fields in the humanities, with numerous sites that include texts, transliterations, other lexicons (such as Demotic), and numerous publications that can be downloaded in portable document format (PDF).

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# LESSON 1

## 1.1. EGYPTIAN NOUNS

Nouns are words that languages use to designate things—real or imaginary (*aardvark / unicorn*), concepts or actions (*reason / murder*), even words themselves (*noun*). Some nouns are general enough to apply to many different things (*river, actress*), or specific enough to refer to only one thing (*Ganges, Cher*). The latter are called proper nouns, and in English they are usually capitalized (but note the preference of the American feminist author bell hooks). As in Hebrew, Greek, French, Nahuatl, Georgian, and many other languages, nouns in Egyptian are built of roots and affixes (prefixes, infixes, suffixes). In English the nouns *pig, pigs, piggishness, pigsty*, and *pighead* all have in common the morpheme "pig." It is the root of these five words. The word *pig* itself consists of only one morpheme [ = "pig" + Ø]; the others are formed by adding things to this root—for example, the ending *–s* to form the plural. The word *pigment* also contains a phonetic sequence "pig," but etymologically it derives from a different root: a noun's root cannot always be deduced from the word in isolation!

Egyptian nouns are built up in the same way: of roots and affixes. Some consist only of the root, while others have one or more prefixes, infixes, or suffixes. For example, on the Egyptian root *s3* are formed the words *s3* ("son"), *s3.t* ("daughter"), *s3.w* ("sons"), *s3.wt* ("daughters"), among others. Normally, Egyptian roots consist of two or three consonants, although some have four or five.

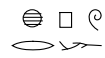
In Classical Egyptian nouns are differentiated by gender and by number, but they do not exhibit case. If there were construct, pausal, or emphatic forms for the Middle Egyptian noun—as in Classical Hebrew, Aramaic, and Old Ethiopic (Geʿez)—these do not show up in any of the Egyptian scribal systems.

> A *morpheme* is the smallest linguistic unit that has semantic meaning. The concept *morpheme* differs from the concept *word*, as many morphemes cannot stand as words on their own. A morpheme is *free* if it can stand alone, or *bound* if it is used exclusively alongside a free morpheme. The word *unbreakable* has three morphemes: "un-," a bound morpheme; "break," a free morpheme; and "-able," a bound morpheme.

### 1.1.1. GENDER

The Egyptian language makes use of two different grammatical genders. For the most part, nouns are either masculine or feminine, although a few are attested in both genders (see below, N.4). In general, *masculine nouns* stand unmarked—that is, they show no specific grammatical termination. Some, however, take the ending *–j* or *–w*, although these are often omitted in the writing:

 *sn* "brother"

 *ḫrpw* "mallet"

 *sbȝ* "star"

 *mnw* "monument"

 *nm* "knife"

 *nmw* "dwarf"

 *šˁ* "container"

 *šˁj* "sand"

 *-t* Almost all *feminine nouns* take the ending *-t*, a suffix that is added directly to the root; this makes them particularly easy to spot. Certain feminine nouns, however, remain unmarked—that is, they do not terminate in *-t*—and therefore their gender is not immediately apparent upon inspection. Masculine versus feminine gender sometimes correlates with sex; for many nouns gender assignment is arbitrary.

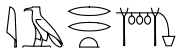
 *sn* "brother"

 *sn.t* "sister"

 *nṯr* "god"

 *nṯr.t* "goddess"

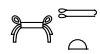
 *p.t* "sky"

 *jꜣrr.t* "vine"

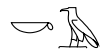
N.1. It is important to keep in mind that the feminine *–t* is an added ending, not an original part of the noun itself. In hieroglyphs the feminine ending *-t* is attached directly to the root, placed immediately before the determinative(s), if there are any—study the writings of the feminine nouns above, noting where the *–t* and where the determinatives are placed. In transliteration this grammar follows the widespread Egyptological convention of separating the feminine ending from the root by a dot: *p.t*, *nṯr.t*, *sn.t*, and so on. Other publications, however, run them together (*pt*, *nṯrt*, *snt*, and so on), although this tends to make the morphology less clear.

N.2. Many place names do not show the characteristic ending *-t*, but function as feminine grammatically nonetheless. Compare these examples:

 *Ḫr* "Syria-Palestine" (m.)

 *Sṯ.t* "Asia" (f.)

 *Ṯḥnw* "Libya" (m.)

 *Kꜣš* "Nubia" (f.)

 *P* "Buto" (m.)

 *ꜣbḏw* "Abydos" (f.)

N.3. Conversely, some words that end in *-t* are masculine. This occurs when *t* is not a suffix but the final letter of the root—that is, when the *t* belongs to the root and is not the feminine ending. In this grammar the feminine ending *-t* is always punctuated with an antecedent dot; if there is no dot, the *–t* is part of the root. Thus, *ḫt* "wood"(m.) versus *ḥ.t* "thing" (f.). Among the most common masculine nouns in which *–t* forms part of the root are:

 *ḫt* "wood," "mast" (m.)

 *ḫnt* "face" (m.)

 *jt* "father" (m.)

 *jt* "barley" (m.)

 *nḫt* "victory" (m.)

 *m(w)t* "death" (m.)

 *twt* "statue, image" (m.)

 *mt* "penis" (m.)

In transliteration a letter written in parentheses [for example, *m(w)t*] represents a consonant that belongs to the stem or ending, but is not written out in the hieroglyphs. Such writings are often called "defective."

N.4. A few nouns exhibit the reverse: morphologically, they are feminine but occasionally, in other contexts, they function as masculine, usually with a slightly different nuance in the meaning. For example *ḥ.t* when it means "thing" or "things" is feminine; however, when it means "something," it is treated as masculine (for the plural strokes, see below under "Strokes"; see also "1.2.1. Attributive Adjectives"):

 *ḥ.t nb.t nfr.t* "all good things"

 *ḥ.t šm* "something hot"

*Note the adjective šm "hot" is masculine; it lacks the feminine ending –t that we find in nfr.t; see "1.2.1. Attributive Adjectives."*

 *dp.t* N.5. Like many languages (Latin, Russian), formal Middle Egyptian dispenses with both definite and indefinite articles. Thus the noun *dp.t* may be translated "a boat," "the boat," or just simply "boat," depending on the context in which the word occurs. Colloquial Middle Egyptian almost certainly made use of articles (see Lesson 3, section 3, N.4); however, these are rarely encountered in written texts, except where they reflect the spoken language—for example, in letters, legal statements, or in tomb scene captions as quotations of persons of inferior social status. The articles sporadically encountered in some literary papyri may well be later additions to the text and cannot be taken with certainty to represent the original writing. To express definiteness and indefiniteness, Middle Egyptian has various demonstratives and periphrastic phrases at its disposal, which this book treats later (see Lesson 3). Middle Egyptian also relies more on context to determine definiteness, like other languages that lack articles.

### 1.1.2. NUMBER

Middle Egyptian (like Greek, Hebrew, and Sanskrit) has three categories of number: singular, dual, and plural. The dual is used with things that naturally occur in pairs or that are perceived in dualistic terms: for example, feet, ears, sandals, the Two Lands (Upper and Lower Egypt), the twin obelisks. There are three principal ways for indicating number in hieroglyphs: declension, replication, and strokes.

*Declension*. Most commonly, Middle Egyptian expressed number by adding a bound morpheme to the root. While the singular—whether masculine or feminine—has no declension to mark the number, the dual and plural each have distinctive suffixes that indicate *gender as well as number*. The forms are as follows:

Table 1.1. Declension

| | *Masculine* | *Feminine* |
|---|---|---|
| Singular | — |  *-t* |
| Dual |  *-wj* |  *-tj* |
| Plural |  *-w* |  *-wt* |

As with the ending *–t* of the feminine singular, the grammatical terminations for *the dual and plural are regularly written before the determinative(s)*. In transliteration they are separated by a dot:

 *sn* "brother"

 *sn.t* "sister"

 *sn.wj* "two brothers"

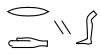
 *sn.tj* "two sisters"

 *sn.w* "brothers"

 *sn.wt* "sisters"

In transliteration the suffixes are added directly to the root. This means that in the masculine plural, the *-w* is written directly after the root in the transliteration. In the feminine plural, however, the *-w* comes before the final *–t*. Hence *sn* > *sn.w*, but *sn.t* > *sn.wt*.

Many scribes omit the *-w* from their writing of the dual and plural forms, perhaps because the consonant was weak. From the Eighteenth Dynasty on, moreover, the writing of the feminine plural almost always lacks the *-w*, so that the feminine singular and feminine plural look exactly alike. For example:

 *rd.(w)j* "two legs"

 *sn.t* "sister"

 *sn.(w)t* "sisters"

 *s3.t* "daughter"

 *s3.(w)t* "daughters"

Only context can distinguish between the last two forms. In transliteration it is preferable to place the omitted *-w* in parenthesis to help clarify the form.

*Replication*. There were other ways to write the dual and the plural, however, which could dispense with these suffixal terminations altogether. One of the oldest and most common methods for expressing the dual consisted of *doubling the logogram* with which the singular was written. Writing the glyph for "arm" twice meant "two arms." Alternatively, scribes might write out the phonetic notation for the word and follow it by a *redoubling of the determinative*. Occasionally, both the declensional endings and a reduplication of the determinative are found. Regardless of how the dual is written, the suffix terminations are always employed in the transliteration. For example:

*jb.wj* "two hearts" [not: *jb jb*]

 *dp.tj* "two boats"

 *jr.tj* "the two eyes"

 *rd.wj* "the two legs"

The same principle could also be employed to write the *plural*. Here scribes generally dispensed with the plural endings and trebled the logogram with which the singular was written out. As with the dual,

they also sometimes supplied the phonetic notation for the singular and then tripled the determinative. Occasionally, both the declensional endings and a reduplication of the determinative are found. With biliteral nouns, scribes sometimes repeated the word three times in its entirety. In any case, the transliteration still employs the suffix endings.

 *s3.w* "sons"

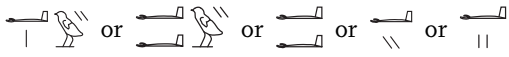
 *tp.w* "heads"

 *ḏbꜥ.w* "fingers"

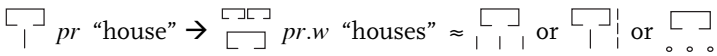
 *ḥm.wt* "women"

 *jt.w* "ancestors" [<  *jt* "father"]

*Strokes.* Dual and plural could also be indicated by the addition of linear strokes. The oblique strokes // ("dual strokes"), placed below or after the writing of the word, commonly functioned as a marker of duality. The two strokes could also be written vertically () or horizontally (). For example, the dual for "two arms" [ *ꜥ.wj* ] might be written in any of the following ways, with no difference in meaning or in connotation:



"plural strokes" (, ) and "plural dots" () Similarly, in standard Middle Egyptian, "plural strokes" frequently serve as an indicator of plurality. Occasionally, the scribes also wrote "plural dots." These strokes or dots were placed immediately below or alongside (that is, after) the semantic determinative. Again, the suffix pronouns are employed in the transliteration. So:

 *pr* "house" →  *pr.w* "houses" ≈ 

 *jb.w* "hearts"

 *s3.w* "sons"

 *mw.wt* "mothers"

As these examples make clear, there were ordinarily multiple ways to write the dual or plural of any noun in Middle Egyptian. In fact, different ways of writing these forms can be combined, although "plural strokes" and tripling are incompatible. Compare with these examples:

 *ḫrd.w* "children"

 *sn.wt* "sisters"

 or  *ḥr.w* "faces"

 *nṯr.w* [ <  *nṯr* "god"]

N.1. Some nouns that terminate in *–wj*, *-tj*, *–w*, or *–w.t* were written as if they were duals or plurals by false analogy with the declensional endings. As these *false plurals* and *false duals* are actually singulars and not true duals or plurals—that is, the *–wj*, *-tj*, *–w*, or *–w.t* terminations belong to the root—the ending is not separated in transliteration by a dot. Note, however, the retention of the dot for the feminine ending in transliteration where this is appropriate.

 *ḥḳrw* "hunger"

 *mnw* "monument"

 *rnnw.t* "exultation"

 *ḫ3wj* "evening"

 *pḥtj* "power, strength"

 *njw.tj* "local"

Despite its appearance, *njw.tj* is not the dual "two towns" but a *nisba*-adjective that means "local."

*For more on nisba-adjectives, see Lesson 4.*

N.2. Originally, the oblique strokes in the declensional endings for the dual - and - seem to have been determinatives, markers of duality. By their association with the writing of the duals *–wj* and *–tj*, however, these "dual strokes" eventually took on the phonetic value *j*, and thus came to function as a phonogram for *j* even outside the context of the dual. The substitution is quite common. For example:

 *jrj* "pertaining to"

 *mj* "come!"

Other texts transliterate the phonogram  as *y*, and distinguish *i* from *y*, a phonetic difference that it is difficult to maintain from the evidence at our disposal. Here, therefore, we will continue to transliterate the reed leaf, the double reed leaf, and the "dual strokes" uniformly as *j*.

### 1.2. EGYPTIAN ADJECTIVES

Adjectives are words that describe qualities, such as size (*large, narrow*), color (*black, red*), or value (*fine, disgusting*). In English adjectives are mostly used to modify nouns—that is, to specify what kind of noun is meant: "a large man," "a narrow corridor," and so on. In Middle Egyptian, however, the adjective can serve not only to modify a noun ("attributive adjectives"). It can also stand on its own and function as a noun ("substantival adjective"), as adjectives do regularly in Greek or French and occasionally in English: for example, "the *wicked* man" [adjective as modifier, as an "attributive adjective"], "the *wicked*" [adjective as (mass) noun, as a "substantival adjective"].

Like nouns, adjectives are inflected for number and gender; in fact, *the declension of the adjective is exactly like the noun* (see "Table 1.1. Declension," above). The full declension for *nfr* ("good") therefore runs as follows:

 *nfr* (m.s.)

 *nfr.t* (f.s.)

 *nfr.wj* (m.d.)

 *nfr.tj* (f.d.)

 *nfr.w* (m.pl.)

 *nfr.(w)t* (f.pl.)

In the *feminine plural* the *w* is almost never written out; therefore the feminine singular of the adjective and the feminine plural look identical—only context will distinguish one from the other. As with the defective writing of the feminine plural noun, however, the transliteration places the omitted *w* in parentheses. Like nouns, adjectives also employ *replication* to express duality and plurality, as well as dual and plural *strokes*. The practice is, in fact, quite common:

 *tḫn.wj wr.wj* "two great obelisks"

 *pr.w ꜥ3.w* "the great houses"

### 1.2.1. ATTRIBUTIVE ADJECTIVES

As a general rule in classical Egyptian, *modifiers take second position*. Accordingly, in Egyptian an attributive adjective directly *follows* the noun it modifies, although in some constructions it is also possible that other words will intervene. An attributive adjective *agrees in gender and number* with the noun that it modifies. Gender and number markers generally precede any determinative(s).

 *hj ḫsj* "a vile husband"

 *dp.t ꜥ3.t* "a large boat"

 *ḫrd.w qnj.w* "brave children"

 *s3.wt nfr.(w)t* "good sisters" [note the omission of the *–w-*]

 *jr.tj ḏw.tj* "two evil eyes"

If an attributive adjective refers to entities of more than one gender, it is put in the masculine. Adjectives that modify words that are feminine, such as *K3š* ("Nubia), but lack the feminine ending *–t*, exhibit the *–t* in the attributive adjective:

 *K3š ḫsj.t* "vile Nubia"

In Middle Egyptian, adjectives can be used as ordinary nouns. In the feminine singular, however, the notion is abstract. This section discusses adjectives used as ordinary nouns and the abstract use of the feminine singular.

*Adjectives used as ordinary nouns*. The adjective can stand on its own as a noun, as regularly in French, Greek, Latin, and occasionally in English (for example, "the rich," "the beautiful," "the famous"). In standard English the use of adjectives as substantives is usually generic or collective. In Egyptian, however, almost any adjective can be nominalized: "the skillful [woman]," "the handsome [man]," and so on. Where the gender of the noun or individuals is specified, the corresponding form is used. When used with persons, deities, or animals, an appropriate determinative indicating the "species" is almost always added. For example:

 *nḏs* "small" >  *nḏs* "commoner"

 *ꜥ3* "great" >  *ꜥ3.t* "the Great Goddess"

 *nfr* "beautiful" >  *nfr.t* "a pretty cow"

 *ḏw* "evil" >  *ḏw.t* "an evil woman"

*Abstract use of the feminine singular*. The feminine singular of the adjective can be used independently as a substantive to refer to a quality in the abstract. The sense is similar to the neuter form of the adjective in Greek (τὸ ἀγαθόν [*to agathon*] "the Good"), but the parallel can be misleading because there is actually no neuter gender in Egyptian. The forms are feminine and normally occur in the singular, although plurals are attested.

 *ḫsj.t* "debility"

 *ḏw.t* "evil"

 *qnj.t* "strength"

Dictionaries index all forms according to their root, in the arbitrary order of the monoconsonantal signs. For nouns and adjectives this means that the entry will appear first under the masculine singular. However, all forms of that root (that is, the root + bound morpheme) are listed together, even if no dictionary is complete in this regard. Hence, along with the form *3b*, one finds *3b.t, 3bj, 3bw* before progressing on to *3b3b, 3bb, 3bnn*, and so on. Similarly, while *ḫ.t* ("thing") occurs near the beginning of the entries under *Ḥ*, *ḫt* ("wood") occurs toward the end, since in the first case the *–t* is an affixed morpheme (the regular marker of the feminine gender), while in the later the final *–t* forms part of the root (see N.3. above, under "1.1.1. Gender"): the root *ḫ-* precedes the root *ḫt*. Because this method of indexing is relatively far removed from the way English or other European-language dictionaries are set up, for most students this takes some getting used to. At first this is bound to be time consuming, and beginners will make numerous mistakes. Learning how to use an Egyptian dictionary is an important part of the process of learning to read Middle Egyptian, no matter how frustrating this initially may be. All words used in this grammar are indexed in the lexicon in Further Resources at the back of the book (see "R-6. Vocabulary" in Part Three).

 *ȝb.t* family, clan

 *jb* heart

 *jr.t* eye

 *jt* father (m.)

The  in the hieroglyphic spelling  "father" has not been adequately explained, although there are many theories. In any case, it is "silent," an integral part of the spelling but evidently not pronounced. Hence it should not be included in the transliteration.

 *ꜥ* arm

 *ꜥȝ* large, great

 *pr* house

 *mw.t* mother

 *nfr* beautiful, good

 *nḏs* small

 *r* mouth; door, opening; speech, spell

 *rmṯ* person, inhabitant;

people: ,  *rmṯ*

 *rd* leg, foot

 *ḥj* husband

 *Ḥw.t-Ḥr* Hathor

 *ḥm.t* woman, wife

 *ḥr* face (n.)

 *ḫ.t* belly, body, womb

 *Ḫnmw* Khnum

 *ḫrw* immediate family, relations

 *ḫrd* child

 *ḫsj* cowardly, vile, weak

 *s* man

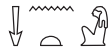
 *s.t* woman

 *sȝ* back

 *sȝ* son

 *sȝ.t* daughter

 *sn* brother

 *sn.t* sister

 *qnj* brave, strong

 *tp* head

 *ṯȝj* man, male

 *dp.t* boat

 *ḏw* bad, evil

 *ḏbꜥ* finger

 *ḏr.t* hand

*Biconsonantals*

 *ꜣb*

 *jr*

 *ꜥꜣ*

 *pr*

 *ḥm*

 *ḥr*

 *ḫr*

 *sꜣ*

 *sꜣ*

 *sn*

 *tp*

 *ṯꜣ*

 *ḏw*

*Triconsonantals*

 *nfr*

## EXERCISES

A. Translate the following phrases from Middle Egyptian into English. Give the transliteration as well as the translation.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

B. Translate the following phrases from English into Middle Egyptian. Write out the hieroglyphs as well as the transliteration.

1. a vile man
2. the brave woman
3. a small hand
4. a bad thing
5. two feet
6. an evil brother
7. a beautiful face
8. the good mother
9. arms
10. a big mouth

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# LESSON 2

## 2.1. NOUN PHRASES

Nouns are always single words, whether those words themselves are singular or not. Most languages, including English, have ways to put two nouns together to refer to a thing that has both nouns in common. Examples in English include "junk food," which is formed from the nouns "junk" and "food" and refers to food that some consider "junk"—that is, unhealthy. Or take the example of "police officer," which refers to an official who polices civic order. The result is what is called a *compound noun,* where the first noun behaves as if it were an adjective. Middle Egyptian also has phrases compounded of one or more nouns. These are used primarily to express three different sorts of relationships between nouns: possession (the genitive), apposition, and connection. Technically, this means that they are not compound nouns but rather *noun phrases.* A noun phrase is a *phrase whose head is a noun or a pronoun,* optionally accompanied by a set of modifiers. The modifiers may be determiners, adjectives, or appositional phrases:

- *Determiners.* These may be demonstratives (*this, that*), numerals (*two, five,* etc.), possessives (*my, their,* and so on), and quantifiers (*some, many,* and so on). In English, determiners are usually placed before the noun; in Middle Egyptian, usually after.
- *Adjectives.* These are descriptive words, for example: "the maroon ball."
- *Adpositional phrases.* Examples include "the man with a big stick," or the *relative clause* "the woman whom I married yesterday."

In Egyptian—under certain circumstances—noun phrases can be treated as single grammatical units. This is most noticeable in the syntax of the genitive.

> For explanatory purposes it is useful to distinguish *grammar* from *syntax. Grammar* traditionally refers to the form that individual words take as they appear in any given utterance—nouns, adjectives, verbs, and so on, in their respective declensions or conjugations. *Syntax* (from the Greek *sun* ["with] + *taxis* ["order"]) refers to the arrangement of words as they follow one another in a phrase, sentence, or any larger unit of discourse. For example, grammatically, adjectives agree in gender and number with the nouns that they modify; syntactically, they follow the noun to which they refer (for example, *sn.w nfr.w*). Grammatically, *sn.w* is masculine plural, while syntactically the adjective *nfr.w* modifies its antecedent, with which it agrees grammatically in gender and number.

## 2.2. THE GENITIVE

The *genitive*—a term taken over from Greek and Latin grammar—designates a relationship of possession between substantives in which one noun (or nominalized form) belongs to another. The sense of "possession" here has to be construed in terms that are relatively broad—that is, not only "the cat's

pajamas" but also "the return of the king." English expresses this sense of possession in noun phrases of two different sorts:

1. By use of the residual genitive case: *-'s* (that is, "apostrophe 's'")—"the President's plane," "my mother's fourth martini," and *"The Winter's Tale."*
2. By placing the preposition "of" between the two nouns or noun phrases—"the bottom of the sea," "the wretched of the earth," and "the best years of our lives."

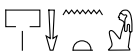
In Egyptian there were also two different ways to express possession. The choice of one over the other depended mainly on the closeness of the relationship that the writer wanted to express: closer relations employed a two-noun juxtaposition, looser relations used a noun modified by an adjectival phrase. Cultural, formulaic, or contextual factors may also have dictated the choice of one over the other, although in practice we find a fair amount of overlap between these two different ways of expressing possession. In the end, the difference may simply have been stylistic.

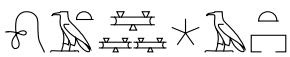
### 2.2.1. THE DIRECT GENITIVE

The *direct genitive* is a "bound construction," which places a single noun *in front of* the thing possessed or otherwise belonging to it. In other words, the possessor noun always comes second in the sequence.

 *dp.t ḫrd* "the child's boat"

 *s3 Ḥw.t-Ḥr* "Hathor's son"

 *pr sn.t* "the sister's house"

 *w3.wt dw3.t* "the paths of the Underworld"

 *šʿj ḫ3s.wt* "the sand of foreign countries"

In hieroglyphs no case marker is added to the first noun, nor does any preposition or particle intervene between the two nouns; in fact, with few exceptions, nothing ever intervenes between two nouns in bound construction. Frequently, therefore, Middle Egyptian employs the bound construction to form compound words, like the English "bedroom."

 *s.t-jb* "affection"

 *tp-r* "utterance"

Technically, these compound noun phrases are *dead metonyms*.
The first compound reads literally: "the place [*s.t*] of the heart [*jb*]" > "affection."
The second: "head [*tp*] of the mouth [*r*]" > "utterance."

In the case of such compound words, modern scholars conventionally link the nouns in transliteration with a hyphen, but grammatically there is no such marker in the original Egyptian. From Coptic we know that the bound construction in Middle Egyptian—which was the equivalent of the "construct state" in other Afroasiatic languages (such as Hebrew)—affected word stress in the spoken idiom. This is of no importance, however, for hieroglyphs *as a writing system,* because vowels, vowel reduction, and stress are, with few exceptions, not represented in the classical script.

### 2.2.2. THE INDIRECT GENITIVE

The second means for expressing possession (commonly known as the *indirect genitive*) links two nouns by means of a *genitival adjective*. In Egyptian there exists a category of adjectives derived from nouns or prepositions—formed by adding a *-j* to the stem—and used to indicate relations of a wide variety of sorts. These are traditionally called *nisba*-adjectives, a term borrowed from Arabic grammar.

For the moment, we will consider only the *nisba*-adjective derived from the preposition  *n* "to"/"for": *n* + *j* > *nj*. Basically, the *nisba*-adjective derived from *n* means "belonging to," but idiomatically it is equivalent to the English "of." As with all adjectives, it follows the noun it modifies, with which it must agree in gender as well as number. Here is its declension in full:

Table 2.1. The Indirect Genitive

| | *Masculine* | *Feminine* |
|---|---|---|
| Singular |  *nj* |  *n*(*j*).*t* |
| Dual |  *n*(*j*).*wj* |  *n*(*j*).*tj* |
| Plural |  *n*(*j*).*w* |  *n*(*j*).(*w*)*t* |

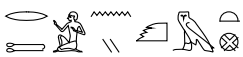
*For fuller treatment of* nisba*-adjectives, see Lesson 4.*

Because the genitival adjective is formed from a preposition, as an *attributive* adjective, it not only modifies the antecedent noun. As a *prepositional* adjective, it can also take an object. Hence its utility in expressing relations of possession. A good example of how the genitival adjective works is the conventional term for the Egyptian language:

 *r nj km.t*

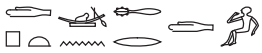
"speech *that-belonging-to* Egypt" → "the speech of Egypt" = "spoken Egyptian"

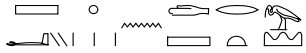
As an adjective, *nj* (m.s.) modifies the noun *r* ("speech") (m.s.), and as a preposition, it takes *km.t* ("Egypt" [f.s.]) as its object. The genitival adjective always agrees with the antecedent noun, never with its object as a preposition. The same construction is used to indicate an inhabitant of Egypt:

 *rmṯ nj km.t*

"a man *that-belonging-to* Egypt" → "a man of Egypt" = "an Egyptian"

In spoken Middle Egyptian, the weak consonants *j* and *w* were in the process of disappearing, particularly at the end of words, so that in practice the archaic *j* of the genitival adjective is rarely written, at least in Middle Egyptian hieroglyphs. If indicated at all in the transliteration, the *j* is conventionally placed within parentheses.


*dp.t n(j) ḫrd*
"the boat of the child"


*šʿj n(j) dšr.t*
"the sand of the desert"

Note the stacking here across word boundaries. The determinative for *dp.t* ("boat") is placed over the defective writing of *n(j)*.


*mrj.t n(j).t jtrw* "the bank of the river"


*sbꜣ.w n(j).w p.t* "the stars of the sky"


*ḥḏ-tꜣ n(j) kj hrw* "the dawn of another day"


*ḫ.t n(j).t mw.t* "the mother's womb"

In many instances the masculine plural *n(j).w* not only omits the weak vowel *–j,* but it tends to be reduced entirely to the simpler writing  *n(j.w)*. This also occurs with the feminine forms as well as with duals.


*s.wt n(j.wt) sḫ.t* "the women of the marshland"


*ʿ.wj n(j.wj) Ḫnmw* "the arms of Khnum"

Partly for this reason, many Egyptologists do not bother to transcribe the weak *j* in any of the forms of the genitival adjective, although we will continue to do so in this book. In actuality, this means that in both hieroglyphic and transcriptional practice, the forms of the genitival adjective in Middle Egyptian are for most intents and purposes restricted to three: *n, n.t,* and *n.w.*

*For a cumulative list of Middle Egyptian prepositions, see "R-4. List of Basic Prepositions" in Part Three.*

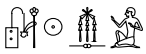
A *preposition* links nouns, pronouns, and phrases to other words in a sentence. The word or phrase that the preposition introduces is called the *object* of the preposition. A preposition usually indicates the temporal, spatial, or logical relationship of its object to the rest of the sentence. For example, "The computer was *in her bag*. She read her e-mail *during class,* then logged *onto Facebook* to see if anyone had left her a message." Like English, Egyptian has both simple prepositions ("in") and compound prepositions ("in lieu of").

N.1. In both hieroglyphs and in many transliterations, the simple preposition  *n* ("to, for") looks identical to the masculine singular of the genitival adjective  *n(j)*. When confronted with the phrase Noun X  Noun Y, readers must distinguish from context whether this means "the X to/for the Y" or "the X of [that is, belonging to] the Y." This causes no little difficulty (and frustration!) for beginners but quickly becomes clearer with a bit of practice.

### 2.3. APPOSITION

As in many languages, including English, nouns and noun phrases that refer to the same thing can be set side by side. This is called *apposition*. An example in English is: "Millard Fillmore, thirteenth President of the United States." Often, as here, one noun phrase is a proper name ("Millard Fillmore"), the other more general ("thirteenth President of the United States"). In Egyptian one noun or noun phrase is set in apposition directly after the other, usually without any intervening words or particles. Apposition is a particularly common feature of titularies, where either the name or the title(s) may come first, as well as of divine epithets. More than one phrase may follow the head noun or proper name. For example:

 *jt n(j) sš bꜣk n(j) ꜥḥ*
"the scribe's father, a servant in the palace"

 *sš Rꜥ-ms* "the scribe, Ramose"

 *Gb nṯr ꜥꜣ nḥm nḏs*
"Geb, the great god, the savior of the common man"

The phrase "the scribe, Ramose" could also be rendered as a direct genitive ("the scribe of Ramose"). Which of these constructions is warranted can only be determined by the context of the phrase within the passage as a whole.

Very occasionally, the term in apposition does not follow directly upon the noun or name that it qualifies; instead, a short phrase, particle, or pronoun intervenes. For example, *sꜣ smsw m ḫrj jrj nṯr nfr S-n(j)-Wsr.t* ("the elder son, *in his capacity as master*, the perfect god, Sesostris").

### 2.4. CONNECTION

It is also possible to connect words that do not refer to the same thing. Thus in English the word "and" is used to link two nonidentical but grammatically coordinated nouns: "cats and dogs," "angels and demons," "Thelma and Louise," and so on. By contrast, the word "or" distinguishes nouns that represent alternatives, whether these alternatives are mutually exclusive or not: "men or boys," "hard or soft," and so on. These two types of phrases ("and" versus "or") are known respectively as *conjunction* and *disjunction*.

#### 2.4.1. CONJUNCTION

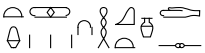
In Classical Egyptian the coordination between two or more nouns is rarely marked in any formal way. Rather, Middle Egyptian tends to enumerate substantives paratactically—that is, seriatim, without verbal connectors. This means that conjunction can only be distinguished from apposition by inference from the general sense of the passage as a whole. The most common occurrence of conjunction occurs

at the opening of the so-called *offering formula,* which enumerates the presentation of different food and other daily necessities—whether real or fictitious—that the king offers to a god, usually Osiris or Anubis, on behalf of the dead. Note the highly abbreviated writing:

 *pr.t-ḫrw t ḥnq.t kꜣ.w ꜣpd.w šs mnḫ.t mrḥ.t jrp jrṯ.t*

"an invocation offering: bread, beer, oxen, fowl, alabaster, linen, unguent, wine, milk"

*For "invocation offerings," see "18.5. The Offering Formula," in Lesson 18.*

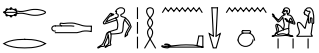
 *t 10 ḥ(n)q.t ds 2* "ten [loaves of] bread and two jars of beer"

*For the numerals ten ( ∩ ) and two ( || ), see "10.3. Numbers," in Lesson 10.*

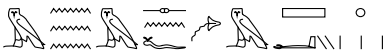
*Parataxis* of this sort—a marked stylistic feature of written Egyptian at both the morphemic and lexical level (for examples of morphemic duplication, see Lesson 7 on replicated roots and geminating verbs)—is repeated on a higher order in more complex syntactical and narrative structures, with far-reaching consequences for Egyptian literary composition as a whole.

*See* Depuydt, CCC*, and the tale of the Shipwrecked Sailor in Part Two.*

Occasionally, a preposition, singly or in repetition, serves to mark the coordination. Most common here are *ḥnᶜ* ("with"), *ḥr* ("upon"), and *m* ("consisting of").

 *ḫrd.w ḥnᶜ sn.w* "children and siblings"

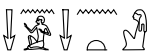
 *grḥ ḥr hrw* "night and day"

 *m mw m snf m šᶜj* "consisting of water, blood and sand"

Even here, however, the semantics of—for example—the repeated *m* (*m . . . m . . . m*) are never quite the equivalent of English "and." Rather, they serve to underscore the serial nature of the enumeration *(appositio, asyndeton)* in a manner that is stylistically distinct.

### 2.4.2. DISJUNCTION

Like coordination, *disjunction* in Middle Egyptian tends to have no formal marking and is usually expressed, once again, by placing one noun or phrase after another.

 *sn sn.t* "a brother or a sister" [literally: "brother, sister"]

 *ḥr Km.t ḥr Kꜣš* "in Egypt or in Nubia"

Context is likely to be the only indicator as to whether the series is coordinated or disjunctive. It was also possible, however, to mark the disjunction more clearly by putting *r-pw* ("whichever")

either *between* the two nouns or, more commonly, *after* the second noun. Occasionally, *r-pw* occurs after both.

 *mw jrp r-pw* "water or wine" [literally: "water, wine—whichever")

 *m nb m sn m ḫnms r-pw* "as lord, as brother, or as friend"

 *m r r-pw m pḥ.wj r-pw* "by the mouth or by the anus"

### 2.5. ALTERITY

 *kj* To express the notion of something "other" ("an/the other"), Egyptian uses the noun *kj*. Often mistaken for an adjective, the term does not mean "different" as in the English phrase "a different [boy]." Rather, it means "*another* [boy]." The noun is attested only in the singular and the plural.

Table 2.2. Alterity

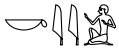
| | *Masculine* | *Feminine* |
|---|---|---|
| Singular |  *k(j)* |  *k.t* |
| Plural |  *kj.w(j)* |  *k.t* |

When the noun *kj* precedes another word, it does not modify that word. Instead, the second term is set against *kj* in apposition. What the phrase *k.t ḥm.t* literally means is "another [feminine] one, a woman." As can be seen in these examples, *kj* takes the gender and the number of the thing with which it stands in apposition.

 *kj sn* "another brother"

 *kj.wj nṯr.w* "other gods"

As a substantive, *kj* can also be used simply with a determinative that indicates what the other "thing" is.

 *kj* "another man"

 *k.t* [*dp.t*] "another boat"

### 2.6. THE VOCATIVE

The *vocative* refers to direct address to an individual or group. In Egyptian there is no special case or form to mark direct address. A sentence may begin with such an address, end with it, or insert the direct address at some point in the middle for emphasis. It may not, however, interrupt a sequence of

words that belongs closely together. Ordinarily, no introductory particle was used, but in high-style texts one sometimes finds one of the following vocative markers.

 *j* →  *j ꜥnḫ.w* "O living ones"

 *ḥj* →  *ḥj Ḥr nb ꜥnḫ.w* "Ho, Horus, Lord of the Living!"

Vocatives that lack an introductory marker must be distinguished by context from substantives in apposition or serving other syntactical functions in the sentence.

 *n-m jnj tw nḏs* "Who brought you, little man?"

Note how the vocative of direct address is simply tacked on at the end, without any intervening marker. Occasionally, a vocative can occur in the middle of a phrase as well.



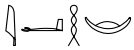
*mk wj r nḥm ꜣ=k sḫ.tj ḥr wnm=f šmꜥ=j* "I will take away your donkey, peasant, which is eating my barley."

### VOCABULARY: THE WORLD OF NATURE

 *ꜣw* long (adj.); length (n.)

 *ꜣḫ.t* horizon

 *j*,  *ḥj* vocative markers

 *jꜥḥ* moon

 *jtrw* river, the Nile

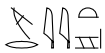
 *wꜣ.t* road, way

 *wsḫ* broad, wide (adj.); breadth (n.)

 *p.t* sky

 *m* in; with, by means of; from, out of (prep.)

 *mw* water

 *mrj.t* bank, shore

 *n* to, for, in, because of (prep.)

 *nj* of [genitival adj.]

 *Nw.t* Nut

 *r-pw* or

 *rꜥ* sun;  Ra, Rē

 *ḥrw* day, daytime

 *ḥnꜥ* with (prep.)

 *ḥr* upon, in, at, from, through, and, on account of, concerning (prep.)

 *ḥḏ-tꜣ* morning

 *kj* other, another

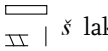
 *ḫ.t* thing, things, something

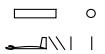
 *ḫꜣs.t* hill country, foreign land

 *sꜣtw* ground, earth

 *sbꜣ* star

 *sḫ.t* field, country, marshland

 *š* lake, pool; garden

 *šʿj* sand

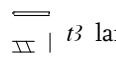
 *q3j* tall, high; exalted; presumptuous.

 *qbb* cool (adj.)

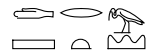
 *Km.t* the Black Land [that is, Egypt]

 *grḥ* night

 *Gb* Geb

 *t3* land (n.)

 *dw3.t* Duat, the underworld

 *dšr.t* the Red Land [that is, desert]

*Biconsonantals*

 *3w*

 *w3*

 *mw*

 *mr*

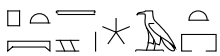
 *nw*

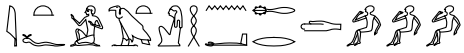
 *ḥḏ*

 *km*

**EXERCISES**

A. Transliterate the following phrases and translate them into English.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 

9. 

10. 

B. Translate the following phrases from Middle Egyptian into English. Provide the transliteration.

1. another man in the night
2. in the cool lake
3. on account of the vile children in the woman's house
4. a long boat upon the sand
5. the moon and the stars in the sky

## FURTHER READING


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# LESSON 3

### 3.1. THE *nfr ḥr* CONSTRUCTION

Egyptian scribes commonly employed an adjective-noun phrase in which *the adjective is immediately followed by a noun that modifies* [that is, further specifies] *the adjective*—the whole phrase (adjective + noun) constitutes a "bound construction" (see "2.2.1. The Direct Genitive" in Lesson 2) and hence normally cannot be broken up. It is much like the "accusative of respect" in Greek *podas ōkus Akhilleus* "Achilles *swift* [*ōkus* (nom. sing.)] *with respect to his feet* [*podas* (accus. pl.)]." In both Greek and Middle Egyptian such phrases specify a particular quality—for good or for ill—that a particular individual (or individuals) possesses. For example:

 *nfr ḥr* "fair of face" > "handsome," "beautiful," "kindly"

 *sš jqr ḏbꜥ.w* "a scribe [, one who is] capable [with his] fingers"

In Greek the word order is more flexible than in Egyptian, so the noun in the accusative may either follow the adjective it qualifies or precede it, as here: *podas* [n.] *ōkus* [adj]. In Egyptian, however, the word order is invariably *adjective + noun*: *nfr* [adj.] *ḥr* [n.]; *jqr.t* [adj.] *sḫr.w* [n.].

For the most part it is possible to translate the construction as "with capable fingers" or "whose fingers are capable"—"a scribe capable of fingers" sounds rather awkward in modern English. Many combinations, however, constitute idioms that make sense only in Egyptian, and here it is usually better to condense the phrase to a single adjectival term. For example:

 *q3j s3* "high of back" > "arrogant," "presumptuous"

 *3w jb* "long of heart" > "joyous," "happy"

 *wsr phtj* "powerful of force" > "strong"

 *m3ꜥ ḫrw* "true of voice" > "justified, triumphant" (of the dead who have passed through judgment before Osiris)

Because such phrases primarily serve to modify an antecedent noun, the adjective must agree with that antecedent in gender and in number; hence *s nfr ḥr* ("a handsome man") but *s.t nfr.t ḥr* ("a good-looking woman"). The adjective varies, the noun does not.

 *šps q3j s3* "an arrogant nobleman"

 *šps.t q3j.t s3* "an arrogant noblewoman"

### 3.2. HONORIFIC TRANSPOSITION

In the bound construction of the direct genitive, the possessor noun is *always* second: *pr*[1] *sn.t*[2] ("the house [*of the*] *sister*")—that is, 2 possesses 1. Scribes, however, sometimes wrote the noun phrases in reverse, in order to place the second element in the initial position out of reverence or respect. This is known as *honorific transposition*. This logic is clear in the case of noun phrases that involve the words  *nṯr* ("god") or  *nsw* "king" [< *nj-sw.t* "he of the sedge"].

Honorific transposition is never required; rather, it is a stylistic variable that remains the choice of the scribe. Some combinations, however, are fairly fixed. The most common examples of noun phrases that regularly employ honorific transposition include the following:

 *mw.t-nṯr* "god's mother"

 *ḥm-nṯr* "servant of the god" = "*ḥm-nṯr* priest"

 *ḥtp-nṯr* "offering of the god"

 *s3-nsw* "son of the king" = "prince"

 *ḥm.t-nsw* "wife of the king" = "queen"

 *wḏ-nsw* "decree of the king" = "royal edict"

 *pr-nsw* "house of the king" = "palace"

 *pr-Rᶜ* "house of Rē" = "temple of Rē"

Thus the phrase  "temple" is to be read *ḥw.t-nṯr* (literally "enclosure of the god"), *not nṯr ḥw.t* (which would mean "the god of the enclosure"). Moreover, when  *nsw* ("king") is shifted honorifically to the first position in the phrase, it is often just abbreviated to  *nsw* ("king"), especially in titles.

*For the grammar of the phrase nj-sw.t and the significance of the title, see "5.3. The Royal Titulary" in Lesson 5. In this book we will use the transliteration nsw for the King of Egypt in its entirety and nj-sw.t for the traditional title of the King of Upper Egypt.*

### 3.3. GRAPHIC TRANSPOSITION

Closely related to honorific transposition is the phenomenon known as *graphic transposition*. Sometimes signs were written in reverse order not for honorific purposes, but rather for aesthetic reasons, primarily to avoid empty space in the row of glyphs (which would have the magical connotation of annihilation), or to place the signs in a more pleasing visual arrangement. Unlike honorific transposition, the reversals only involve two individual signs, not complete phrases. As with honorific transposition, the scribal play here is purely graphic and should not be reflected in either transliteration or translation.

Honorific transposition is a salient example of the independence of hieroglyphs as a sign system from the spoken language. Available data uniformly suggests that the noun phrase written  was always pronounced *s3 nsw*—in other words, *the transposition was purely graphic; consequently it should not be reflected in either the transliteration or the translation.* Scribes in this and many more complex instances of what we call "sportive" (that is, playful) and "cryptographic" writing took the liberty to abstract from the spoken idiom and in the interests of other types of logic—visual, rhetorical, ideological—to freely transpose glyphs, words, and even whole phrases as they saw fit. But this is an aspect of the graphic system that must be treated later.

Among the most common arrangements of graphic transposition are the following:

 for: *wt*

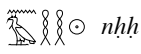
 for: *3ḥ.t*

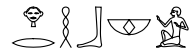
 for: *q3*

 for: *ḫft*

 for: *wḏ*

 for: *n(j-)sw(.t)*

 for:  *nḥḥ*

 for:  *ḫr(j)-ḥb.(t)*

In general, this type of metathesis is governed by the rule that narrow vertical signs should precede the birds that normally would follow them, and low narrow signs should fill the hollows on either side of the bird that stands before or after them. In other instances, the graphic transposition is made to complete a full block—for example:

 makes for a coherent grouping

 or  does not.

### 3.4. MONOGRAMS

Egyptian scribes occasionally overlaid one sign upon another to form a composite sign, or *monogram*. In Middle Egyptian such monograms are conventional and highly restricted in number, not the whim of the scribe. In writing hieroglyphs yourself, you should never invent or use a monogram unless you have seen it attested elsewhere in another Middle Egyptian text.

 for: *wḏ*

 for: *ḥḏ*

 for: *sf*

 for: *mm*

Other monograms result from placing one sign above the second. Similarly, the combination of a phonetic sign to which legs have been attached is regularly found in some verbs of motion.

 for: *Nb(.t)-ḥw.t* "Nephthys"

 for *ḫr(.t)-nṯr* "necropolis"

 for: *jj* "to come"

 for: *šm* "to go"

Again, it should be stressed that such combinations cannot be created at will. They are graphic conventions and as such a petrified form of the writing system.

### 3.5. NONVERBAL SENTENCES: ADJECTIVAL

By themselves, words and phrases are just ways of referring to something, but they don't actually say anything about what they are referring to in particular. The English phrase "a really hot guy" refers to a particular kind of man, but it doesn't say anything about any man in particular (other than indicating that some man somewhere is ostensibly "hot"). In order to say something about words or phrases, languages combine them into sentences. In Middle Egyptian (as in English) every sentence contains two parts: a *subject* and a *predicate*. The subject is what is being talked about; the predicate is what is said about it. In the English sentence "That guy is hot," for example, "That guy" is the subject and "is hot" is the predicate. To be more specific, "is hot" is an adjectival predicate that characterizes the subject "guy."

In written Standard English, all complete sentences contain a verb—that is, a word that denotes an action (*take, read, walk, speak, murder*), an occurrence (*decompose, shine*), or a state of being (*exist, stand, remain*). Egyptian, however, employs several types of sentences that are *nonverbal* in that they lack any finite verb form, even the copula "is." The *subject* of a nonverbal sentence *is always nominal*—that is, a noun, a pronoun, or a nominalized verb form (for example, a participle). The *predicate* of a nonverbal sentence, however, may be one of three things:

1. an adjective [*adjectival sentence*]
2. a noun phrase [*nominal sentence*]
3. an adverbial phrase [*adverbial sentence*]

Word order in Egyptian is highly rigid and, like English, cannot be broken or rearranged without either altering the meaning of the sentence ("The mouse bit the cat" / "The cat bit the mouse") or producing nonsense ("cat the bit mouse the"). The syntactic patterns for nonverbal sentences, beginning with adjectival sentences, are introduced over the next several lessons, and these must be thoroughly learned and committed to memory. In Lesson 1 we saw that adjectives in Middle Egyptian can be used both attributively as qualifiers, modifying an antecedent noun, and as substantives with a specifying determinative:

- Attributive

 *sḫr nfr* "a good plan" [viz., "a plan, a good one"]

- Substantive

 *ꜥ3.t* "the Great Goddess"

 *nfr.t* "a beautiful cow"

In Middle Egyptian, however, as in English, the adjective may serve not only to modify a noun ("the *big* boat"); it can also constitute the predicate of a sentence ("The boat *is big*"). Unlike Standard English,

however, *Egyptian sentences with adjectival predicates have no copula*—that is, they employ no form of the verb "to be" to link the predicate adjective to its subject. The syntactic pattern for an adjectival sentence is simply *adjective + noun phrase [or independent pronoun]*.

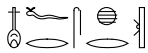
 *ḏw sbj* "A rebel is evil."

*For Independent Pronouns, see "5.1. Independent Pronouns" in Lesson 5.*

Two main features distinguish the use of the predicate adjective from attributive adjectives, as well as from the *nfr ḥr* construction.

1. *When serving as a predicate, the adjective is always sentence-initial—that is, it stands first in the sentence.* Normally, it occurs *without* any introductory marker, although occasionally it is preceded by the particle *mk* ("Look!"). Compare the construction for attributive adjectives to the syntactic structure of the adjectival sentence:

 *sḫr nfr* "a good plan" [attributive adjective]

 *nfr sḫr* "The plan is good." [adjectival sentence]

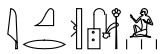
This is an instance where word order really counts! Each time a noun and an adjective occur in sequence, it is crucial to note whether the adjective *follows* the noun it qualifies or *precedes* it: reversing the order changes the meaning.

*For the particle* mk, *see "6.2. The Meaning of* jw *and* mk*" in Lesson 6.*

2. *The predicate adjective normally occurs in the form of the masculine singular and does not agree with the subject of the sentence.* Sentences employing the predicate adjective have no marker for tense—the time may be past, present, or future—but this poses little problem, because the context generally conveys the temporality in question.

For the linguistic rationale, see Polotsky's explanation for why predicate adjectives (in Middle Egyptian as in other languages as well) do not inflect for number and gender, while attributive adjectives do: Polotsky, *T* Section 2.1.2, with further bibliography.

 *ꜣw dp.t* "The boat was long."

 *jqr sš.w* "The scribes are excellent."

 *qnj ḥm.wt n(j.w)t špsw.w* "The wives of the nobles were brave."

N.1. English allows for the coupling of predicate adjectives—"the dogs were hungry and wet"—but in Middle Egyptian such double constructions are not possible: one predicate adjective at a time.
N.2. Although the predicate adjective itself, in sentence-initial position, remains invariable in its form, adjectives that are modificatory of the subject of the sentence will agree with that subject in gender and number. So, for instance:

 *wsr nsj.t nfr.t* "The beautiful queen is powerful."

 *qbb pr.w wsḫ.w* "The broad houses are cool."

### 3.5.1. THE "EXCLAMATORY  *–wj*"

The predicative adjective takes the form of the *masculine dual* (ending in *–wj*, written after the determinative[s]) to add exclamatory force. It is usual to translate this locution with "How . . . !" as an introductory adverb. Originally this seems to have been an actual dual—"doubly rich," "twice vile," and so forth—but the original meaning was not preserved in Middle Egyptian. Accordingly, such exclamations should not be conceived or translated as duals.

 *nfr.wj sn.t n(j.)t sš* "How good is the scribe's sister!"

 *ʿ3.wj pr.t m ḥw.t-nṯr Ḥw.t-Ḥr*
"How great is the procession from Hathor's temple!"

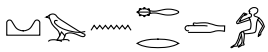
Note that the predicate adjective in *–wj* remains invariable and does not agree in gender or number with the subject of the sentence.

### 3.5.2. THE IMPERSONAL PREDICATE ADJECTIVE + PREPOSITION *n*

An adjectival sentence can be impersonal, in which case strictly it has no grammatical subject at all. Instead, the topic of the sentence is placed in a prepositional phrase that begins with *n*. The adjective is found both in its bare form and with the exclamatory *-.wj*. The resulting syntactic patterns are thus:

- adjective + *n* + noun phrase
- adjective.*wj* + *n* + noun phrase

Here *n* is a preposition, and not the genitival adjective. Sentences of this sort mean something like "Things are X [adjective] for the person/thing." Such constructions may also mean: "It goes well for . . . ," "Things will turn out bad for . . . ," and so on. The "dummy" subject that English requires ("it," "things") is absent from the Egyptian entirely. Again, no tense in particular is implied by the construction, so that temporality must be inferred from the context.

 *ḏw n ḫrd* "It is evil for the child."

 *nfr.wj n njw.t wr.t* "How good things are for [this] great city!"

 *mnḫ.wj n qnb.t n(j.t) Km.t*
"How splendid things are for the council of Egypt."

## 3.6. DEGREES OF QUALITY

As in English, adjectives in Middle Egyptian not only modify nouns; they may qualify the noun in terms that are relative to other entities. Like most ancient Semitic languages, however, Middle Egyptian has *no* comparative or superlative forms per se ("wide," "wider," "widest"). Thus, depending on context or grammatical construction, the adjective *q3j* can mean "tall," "taller," or "tallest"—only a particular sentence can make clear which of these senses is at issue.

Despite the absence of declensional forms, James Hoch has stressed: "The concept [of comparison] was very much a part of the language. In fact, Egyptian writers were quite given to hyperbole; often things were not just 'good,' they were 'the best in the entire land,' and 'so fine that nothing like them had ever been seen (or done) since the era of the primeval gods,' and so on" (Hoch, 53). Concepts such as "firstness" or "bestness" were so deeply embedded in Egyptian culture that they were frequently conveyed by such fixed phrases or dead metaphors.

### 3.6.1. COMPARISON

In Middle Egyptian the concept of comparison is conveyed by use of the preposition *r* "with respect to," "compared to"—that is, by means of a prepositional phrase introduced by *r* that follows the adjective and noun or noun-phrase around which the comparison turns. This use is known as the "*r* of comparison." So, with the adjectival sentence:

 *wsr mšꜥ r ṯ3tj* "The army is more powerful than the vizier."

 *ꜥ3 pr n(j) nḏs r pr n(j) špsw*
"The commoner's house is bigger than the house of the nobleman."

 *wr ḫbsw.t n(j).t ḥf3w r mḥ 2*
"The snake's beard was longer than 2 cubits."

*For the length in cubits, see "10.4. Measurements" in Lesson 10.*

Middle Egyptian uses the *r* of comparison not only in *adjectival sentences*, but also with simple modifiers (*attributive adjectives*) as well.

 *mnw q3j r ꜥḥ* "a monument taller than the palace"

 *ḥm.t-nṯr qnj.t r s wsr* "a priestess braver than a strong man"

Attributive adjectives in such constructions agree in gender and number with the nouns that they modify. The *r* of comparison is also found with verbs when the idea involved is "doing more/better than," "surpassing," and so on: "He liked the cat *more than (r)* his mother-in-law." Such constructions occur later in the book, when verbs are introduced.

### 3.6.2. SUPERLATIVES

There are two types of superlatives in Middle Egyptian: *relative* and *absolute*.

*Relative ("the most")*. As with the comparative, there were no special adjectival forms for the superlative. Rather, the concept ("best," "hardest," and so on) was expressed as a possessive—either in bound construction (direct) or with the genitival adjective *n(j)* (indirect). The second element in the phrase always appears as the plural form of the first. Essentially, then, the construction consists of two

substantivized adjectives and therefore functions less as a modifier than as a noun phrase, attested for the most part in titles.

 *wr wr.w*

 *wr wr.w*

 *wr n(j) wr.w* "great (one) of the great ones" > "greatest"

Such formulations are identical to that of "king of kings" (that is, the first among kings) familiar from literal translations of the Hebrew Bible.

 *r ḥ.t nb(.t)* Another, quite common way, to express the superlative was through comparative phrase *r ḥ.t nb(.t)* ("more than anything").

 *ʿḥ q3j r ḥ.t nb(.t)* "a palace taller than anything"

 *ḏw sḫr n(j) ṯ3tj r ḥ.t nb.t*
"The plan of the vizier was more wicked than anything."

 *sḫ.t nfr.t r ḥ.t nb(.t)* "a field finer than anything"

*Absolute ("very").* In this construction one of the adverbs meaning "very" (*ʿ3* / *ʿ3w* or *wr* / *wr.t*) is placed immediately after an attributive adjective or an adjectival predicate, sometimes reinforced by the phrase *r ḥ.t nb.t.*

 *sš jqr wr.t* "a very excellent scribe"

 *wsḫ wr.t w3.t* "The road was very wide."

 *nfr wr.t njw.t r ḥ.t nb(.t)*
"The city was very beautiful, more so than anything."

Another way scribes expressed the absolute superlative was to repeat the attributive adjective two or more times.

 *sš nfr nfr* "the most beautiful writing"

 *Ḏḥwtj ʿ3 ʿ3 ʿ3* "Thoth, the thrice great" [that is, "the greatest of the great"]

### 3.7. DEMONSTRATIVES

Although good Middle Egyptian does not use definite or indefinite articles, it has a number of determiners that are demonstrative in force. *Demonstratives* are words that point to their referent—English examples include "this"/"that," "these"/"those." Egyptian, however, has three series of demonstratives, which point respectively to

1. things that are, relatively speaking, nearby.
2. things that are further away.
3. things that are familiar and already known.

### 3.7.1. NEAR (*pn* / *tn*)

 *pn* The most common demonstrative in Middle Egyptian was *pn*, which corresponds to English "this" (sometimes "that," depending on the context). Like adjectives, this set of demonstratives follows the noun it modifies and agrees with it in gender and in number.

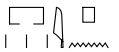
Table 3.1. Demonstratives: "Near"

| | *Masculine* | *Feminine* |
|---|---|---|
| Singular |  *pn* |  *tn* / *ṯn* |
| Plural |  *jpn* |  *jptn* |

Examples of this demonstrative include:

 *pr pn* "this house"

 *ḥm.t tn* "this woman"

 *pr.w jpn* "these houses"

 *ḥm.wt jptn* "these women"

N.1. When an adjective is used in connection with *pn* / *tn*, this adjective generally follows the demonstrative.

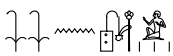
 *ḥm.t tn nfr.t* "this good woman"

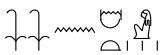
 *sš.w jpn jqr.w* "these capable scribes"

N.2. The plural forms of the series are relatively rare. More commonly, Middle Egyptian texts replace them with a periphrastic phrase employing the pronoun *nn* with the genitival adjective *n*(*j*):

 + *noun* = *nn n*(*j*) + *noun* ("these of X")

Both the pronoun  and the form of the genitival adjective remain invariable, whatever the gender of the noun that follows.

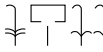
 *nn n*(*j*) *sš.w* "these scribes"

 *nn n*(*j*) *ḥm.wt* "these women"

N.3. The demonstrative series *pn* / *tn* / and so on cannot be used as pronouns that stand on their own.

"This woman" is not **  *tn*, but rather  *ḥm.t tn*

 *nn* occurs commonly with the neutral meaning "this": "He gave me this ()," "This () is the taste of death."

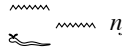
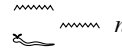
 *pr*-(*nj*)-*sw*(.*t*) *nn* "This is the royal palace."

### 3.7.2. FAR (*pf* / *tf*)

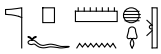
There was in Middle Egyptian a second series of demonstratives expressing "that (over there)," "those," and so on. This series was generally used to distance the speaker from what was being mentioned, or to endow the object in question either with awe or with contempt. As with the *pn* / *tn* series, *pf* and *tf* also follow the noun they modify and agree with it in gender and in number.

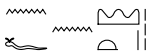
The plural forms, however, always precede the substantive in the manner of  *nn n*(*j*) + noun.

Table 3.2. Demonstratives: "Far"

| | *Masculine* | *Feminine* |
|---|---|---|
| Singular |  *pf* |  *tf* |
| Plural |  *nf n*(*j*) |  *nf n*(*j*) |

 *ḥm pf* "that [vile] slave" (deprecatory)

 *nṯr pf mnḫ* "that splendid god" (laudatory)

 *nf n*(*j*) *ḫ3s.wt* "those foreign countries" (neutral, slight disdain)

### 3.7.3. KNOWN (*p3* / *t3*)

Because Middle Egyptian has no definite article, the demonstratives *pn* and *pf* were sometimes used in an attenuated sense that approximates the English "the." Eventually, a third series of demonstratives, less common in Middle Egyptian, would develop into a proper definite article in later stages of the Egyptian language. All three forms of this series *precede the noun*.

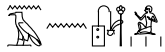
Table 3.3. Demonstratives: "Known"

| | *Masculine* | *Feminine* |
|---|---|---|
| Singular |  *p3* |  *t3* |
| Plural |  *n3* [*n*(*j*)] |  *n3* [*n*(*j*)] |

Some examples include:

 *p3 pr* "this house" > "the house"

 *t3 ḥm.t* "this woman" > "the woman"

 *n3 n(j) sš.w* "these scribes" >  *n3 sš.w* "the scribes"

In literary compositions the series *p3, t3, n3 n(j)* is usually demonstrative, but already in spoken Middle Egyptian it appears that they were becoming definite articles. In everyday documents such as letters or legal texts they appear regularly as the definite article "the."

### 3.8. THE QUANTIFIER  *nb*

Egyptian expresses the notion of "all," "every," or "each" with the adjective *nb*. Like other adjectives, *nb* follows the noun it modifies, with which it agrees in gender and in number. The endings are commonly written as detailed in Table 3.4.

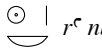
Table 3.4. The Quantifier *nb*

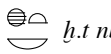
| | *Masculine* | *Feminine* |
|---|---|---|
| Singular |  *nb* |  *nb.t* |
| Plural |  *nb.w* |  *nb.(w)t* |

N.1. As with other adjectives, the gender and number endings of *nb* are often omitted. *Unlike other adjectives, however, nb cannot be used independently as an equivalent of "every" or "everything."* Instead, Middle Egyptian used such idioms as the following:

 *ḥr nb* "everyone"

 *bw nb* "all together," "in one place," "everyone"

 *rˁ nb* "every day"

 *ḫ.t nb(.t)* "everything"

N.2. When *nb* and another adjective follow a noun, *nb* comes first.

 *ḫ.t nb.t nfr.t* "all good things"

 *j3.t nb.t šps.t* "every noble office"

N.3. Because the indefinite adjective *nb / nb.t* is written exactly like the nouns *nb* (“lord”) and *nb.t* (“mistress”), only determinatives or syntactic placement allow the reader to distinguish between them. When you encounter the word *nb* without a preceding noun, it must be the word “lord, master.” Study these examples:

 *nb pn* “this lord”

 *nb.t tn* “this mistress”

 *nb nb* “every lord”

 *nb.t nb.t* “every mistress”

Note that the phrases *nb pn* and *nb.t tn* *never* mean “all this.” Conceivably, however, the last two examples could be construed as direct genitives: “lord of the lord,” “the mistress of the mistress.” If this were the intended sense, however, one would expect the determinative to be repeated or the genitival adjective (*nb n(j) nb*).

**VOCABULARY: AGENCIES OF POWER**

 *ꜣḫ.t* arable land, cultivated plot

 *jꜣ.t* appointed office, function, position

 *jqr* capable, trustworthy

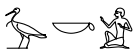
 *ꜥḥ* palace

 *wpw.t* message, business, mission

 *wr* great;  *wr.t* very (adv.)

 *wsr* strong, powerful (adj.); power, strength (n.)

 *wḏ* order, command (n.)

 *bꜣk* servant

 *pꜥ.t* patricians; mankind

 *prj.t* ritual procession

 *pḥtj* power, strength

*Pḥ.tj* is written as if it were a feminine dual, but it is not. Hence no dot should be placed between *pḥ* and *tj*.

 *mnw* monument

 *mnḫ* excellent, efficient, splendid

 *mr* canal

 *mšꜥ* army

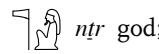
 *nb* all, every, each

,  *nb* lord, master, owner; fem:  *nb.t*

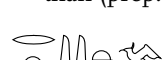
 *njw.t* mound of settlement, city

 *nsj.t* queen

 *nsw* king; abrv.: ; pl.  *nsjw*

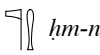
 *nṯr* god; fem:  *nṯr.t* goddess

: *r* toward, at, concerning, against, more than (prep.)

 *rḫj.t* subjects of the king, commonfolk, mankind

 *ḥw.t-nṯr* temple, estate

 *ḥm* slave

 *ḥm-nṯr* priest; fem.:  *ḥm.t-nṯr*

Literally "god's servant"—one of the higher priestly offices.

 *ḥqꜣ* ruler

 *sbj* rebel (n.)

 *spꜣ.t* nome, district

 *sr* high official, minister

 *sḫr* plan, counsel, determination; governance, conduct

 *sš* scribe

 *špsw* nobleman

 *qnb.t* court of magistrates

 *ṯꜣtj* vizier

*Demonstratives*

 *pn* this

 *pf* that, this

 *pꜣ* this, the

 *nn* this

*Biconsonantals*

 *wp*

 *wr*

 *wḏ*

 *bꜣ*

 *pꜣ*

 *pḥ*

 *mn*

 *mr*

 *nb*

 *nn*

 *ḥm*

 *sw*

 *sš*

*Triconsonantals*

 *wsr*

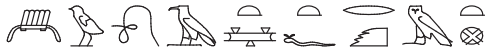
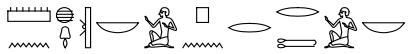
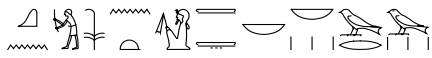
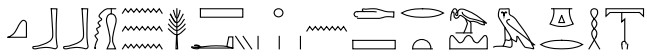
 *nṯr*

 *ḥqꜣ*

 *šps*

**EXERCISES**

A. Transliterate the following phrases and sentences, and translate them from Middle Egyptian into English.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

B. Translate the following sentences from English into Middle Egyptian. Write the hieroglyphs and supply a transliteration.

1. You can trust the man on the bank of the Nile.
2. The patricians in the palace wield great power.
3. How tall is this monument to the vizier's father!
4. These rebels against the king are arrogant.
5. Nothing is more splendid than the great temple of Re in this nome.

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# LESSON 4

## 4.1. RELATIONAL ADJECTIVES: FORMS

One of the distinctive features peculiar to the Afroasiatic languages is a category of adjective that is derived from nouns and prepositions, which grammarians call *nisba*-adjectives. The term *nisba* ("relative") is taken from Arabic grammar (*'ismu-nisbati*). In Egyptian *nisba*-adjectives have the same characteristic *–j* ending as their Semitic counterparts, but they are much more widely used. Most striking—and most difficult for English speakers to get used to—is that in Egyptian they are formed not only from nouns, but also from prepositions. *Nisba*-adjectives derived from prepositions are extremely common in Egyptian and used to denote an astonishingly wide spectrum of relations. For example: *ḥr* ("upon") [prep.] > *ḥrj* ("who/which is above") [adj.]; *ḫr* ("under") [prep.] > *ḫrj* ("who/which is under") [adj.]; and (*j*)*r* ("about") [prep.] > *jrj* ("pertaining to").

*n* We have already encountered one important relational adjective—namely, the genitival adjective derived from the preposition *n* ("to, for") [prep.] > *nj* ("belonging to"), used to express relations of possession.

*For more on relations of possession, see "2.2. The Genitive" in Lesson 2.*

In the Semitic languages the *nisba*-adjective typically ends in *–i*, and is largely used to form the "gentilic," an adjective indicating origins of objects or individuals (that is, a place or cultural group)—for example, Hebrew *Talmud Bavli* "Babylonian Talmud" < *Bāvel* "Babylon"; *'Ēliyyāhu hat-Tišbi* "Elijah the Tishbite" [Elijah from the town of Toshav], and so on. This is the form taken over into English in such words as "Iraqi," meaning "he/she/it having to do with Iraq," "a person of Iraq"; or "Israeli," meaning "he/she/it having to do with Israel," "a person of Israel"; and so on. Semitic *nisba*-adjectives are analogous to English adjectival derivatives ending in *–er, -ern*, or *–(i)an:* "upper" (from the preposition "up"), "southern" (from the noun "south"), "Peruvian" (from the proper name "Peru"), and so on. English also forms relational adjectives by adding the ending *–ly*, as in "heaven" > "heavenly"; "north" > "northerly"; "day" > "daily"; and so on.

### 4.1.1. SUBSTANTIVAL FORMS

In Middle Egyptian *nisba*-adjectives, the *–j* ending that is the hallmark of the *nisba* is written in hieroglyphs before the determinative(s). Although duals are exceptionally rare, the *nisba* otherwise shows the same inflectional endings as any other adjective—that is: noun + *j* + termination(s).

Table 4.1. Substantival Forms

| | *Masculine* | *Feminine* |
|---|---|---|
| Singular | *-j* | *-j.t* |
| Plural | *-j.w* | *-j.wt* |

Table 4.1 provides only the transliterations because in practice scribes almost never wrote these endings with the words. They either omitted them entirely or used a set of graphic puns to write the *nisba*-forms. This will become clear from the examples that follow.

When a *nisba*-adjective is derived from a noun, that noun may be originally masculine or it may be feminine. Whatever the gender of the original noun, however, the resulting adjective will have a full set of adjectival endings: masculine/feminine, singular/plural. Among other things, this means that *masculine nouns regularly give rise to feminine* nisba*-forms, just as feminine nouns regularly give rise to masculine* nisba*-forms, in both the singular and the plural*. This may prove somewhat confusing at first, but study the paradigms below carefully. You will see that because of the feminine ending *–t* present in the original feminine noun, the spellings for *nisba*-adjectives derived from feminine nouns tend to differ slightly from those derived from masculine nouns, which in most instances lack the final *–t* in their stem.

*For an example of the dual, see "2.2.2. The Indirect Genitive" in Lesson 2.*

Nisba*-adjectives derived from masculine nouns*. In all cases scribes tended either to omit the weak consonant *j* from the writing of the *nisba*-forms entirely or to indicate it through oblique dual strokes. This means that the masculine singular is commonly written as a false dual. Spellings are not uniform, and Table 4.2 shows a set of typical forms for the *nisba*-adjective *nṯrj* ("divine" or "sacred"), derived from the stem of the masculine substantive *nṯr* ("god").

Table 4.2. *Nisba*-Adjectives Derived from Masculine Nouns

| | *Masculine* | *Feminine* |
|---|---|---|
| Singular |  *nṯrj* |  *nṯr(j).t* |
| Plural |  *nṯr(j).w* |  *nṯr(j).wt* |

*When weak consonants are omitted, it is preferable to transcribe them in parentheses. See "1.1.2. Number" in Lesson 1.*

The phonetic complement in *nṯr* is most commonly written  *t* and not  *ṯ*. The latter sound was already beginning to disappear from the spoken language, so Middle Egyptian *nṯr* > Demotic (post-600 BCE) *ntr* > Coptic (post-100 CE) *noute*.

Nisba*-adjectives derived from feminine nouns*. The *nisba*-adjectives derived from feminine nouns look somewhat different in their spelling than those derived from masculine nouns. The noun *mḥ.t* ("the north") [f.s.] provides a characteristic paradigm for a *nisba*-adjective from a feminine substantive. In Table 4.3 note the characteristic double *–.tt* termination of the feminine singular and plural.

Table 4.3. *Nisba*-Adjectives Derived from Feminine Nouns

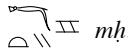
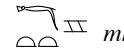
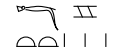
| | *Masculine* | *Feminine* |
|---|---|---|
| Singular |  *mḥ.tj* "relating to the north = "of the north" = "northern" |  *mḥ.t(j)t* "[she] of the north" |
| Plural |  *mḥ.tjw* "[ones] of the north" |  *mḥ.t(j)wt* "[she-ones] of the north" |

Table 4.3 illustrates the point that just as feminine *nisba*-forms are regularly derived from masculine nouns (see the earlier section in this lesson on "*Nisba*-adjectives derived from masculine nouns"), so masculine *nisba*-forms are regularly derived from feminine nouns. The feminine ending *–t*, moreover, allows for a number of "sportive" writings of these forms. In the *singular*, masculine *nisba*-adjectives derived from feminine nouns yield the following consonantal sequence at the end of the word: *–.t + -j > .tj*. Although the resulting form is masculine, in transliteration it retains the dot and is frequently written as a false feminine dual.

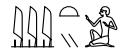
Literally, *mḥ.t* refers to the swampland of the Delta that is in Lower Egypt, which lies to the north of Memphis and Upper Egypt. Hence, by metonymy, the noun and the *nisba*-adjectives came to mean "north/northern."

*The same holds true for masculine nouns whose root ends in a –t; see N.3. under "1.1.1. Gender" in Lesson 1.*

Common examples of this false feminine dual include:

 *ꜣḫ.t* "horizon" (f.s.) →  *ꜣḫ.tj* "of the horizon" (m.s.)

 *jmn.t* "the West" (f.s.) →  *jmn.tj* "of the West, Western" (m.s.)

 *sḫ.t* "field" (f.s.) →  *sḫ.tj* "field-worker, peasant" (m.s.)

 *wpw.t* "message" →  *wpw.tj* "messenger" (m.s.)

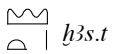
 *njw.t* "city" (f.s.) →  *njw.tj* "local" (m.s.)

 *njw.tj* Literally "of the city"; in other words, *nṯr njw.tj* means "the local god" in the sense of "the god of the/this city."

In the *plural*, masculine *nisba*-forms derived from nouns that end in *–t* yield at the end the consonantal sequence *-.t + -j + -w > -.tjw*. This is regularly written with the triliteral bird sign G4 in Alan Gardiner's classification system:

 *tjw* [→ not to be confused with sign G1  *ꜣ* ]

Other examples include:

 *ḫ3s.t* "foreign land" (f.s.) →  *ḫ3s.tjw* "[those] who are of a foreign land" = "foreigners" (m.pl.)

 *p3w.t* "primeval age" →  *p3w.tjw* "primeval ones"—that is, "primeval gods" (m.pl.)

### 4.1.2. PREPOSITIONAL FORMS

Relational adjectives derived from substantives are easily compared to similar derivatives in English: "salt" (n.) > "salty" (adj.), "sex" (n.) > "sexy" (adj.). Relational forms derived from prepositions, however, are peculiarly Egyptian. In Lesson 2 we looked at one prepositional *nisba*—namely, *nj* from *n* ("to," for"), which functions as the *genitival adjective*. All prepositional *nisbas* are generally similar in their declension, although each typically shows some idiosyncratic variation in its writing. For example:

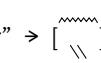
 *ḥr* "on, upon" →  *ḥrj* "who/that which is above or over"

Table 4.4. *Nisba*-Adjectives Derived from Prepositions

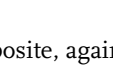
| | *Masculine* | *Feminine* |
|---|---|---|
| Singular |  *ḥrj* |  *ḥr(j).t* |
| Plural |  *ḥrj.w* |  *ḥr(j).wt* |

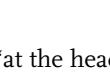
Among the more important prepositions in Middle Egyptian—most of which, are highly productive of *nisba*-forms—are the shown below. Both the prepositions and their *nisba*-derivatives should be committed to memory.

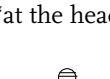
 *m* "in" →  *jmj* "inherent in"

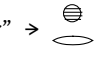
 *n* "to, for" →  *nj* "belonging to"

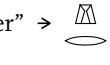
 *r* "with respect to" →  *jrj* "pertaining to"

 *ḫft* "opposite, against" →  *ḫftj* "opposing"

 *ḫnt* "at the head of" →  *ḫntj* "foremost"

 *ḫr* "near" →  *ḫrj* "adjacent"

 *ḫr* "under" →  *ḫrj* "lower, lying under"

 *tp* "atop" →  *tpj* "standing atop"

Certain prepositions, such as *m* and *r*, add an initial *j*- when they take suffixes or stand alone; hence: *m* → *jm*(-), *r* → *jr*(-), and so on.

Note that the *–j* is not represented in the hieroglyphs for the *nisba*-form for *ḫr*, as with *ḫ3*.

Although theoretically any preposition could give rise to a *nisba*-adjective, in fact not all prepositions are attested in *nisba*-forms—for example, *ḏr* (“since”). Some, such as *mj* (“like”), form *nisba*-adjectives indirectly through a nominalized by-form. In this case the feminine noun *mj.t* (“copy”) gives rise to *mj.tj* (“equal to” or “similar to”).

 *m* N.1. The *nisba* declension of the preposition *m* (“in”) provides a not atypical paradigm for prepositional *nisba*-adjectives whose stem ends in a consonant other than *–t*. The writing, however, is somewhat more anomalous than *ḥrj*. In Table 4.5 note the placement of the dot in transliteration.

Table 4.5. *Nisba* Declension of the Preposition  *m* (“in”)

| | *Masculine* | *Feminine* |
|---|---|---|
| Singular |  *jmj* “who is in” |  *jm(j).t* “[she] who is in” |
| Plural |  *jm(j).w* “[they] who are in” |  *jm(j.w)t* “[they] who are in” |

 *ḫnt* N.2. The *nisba* declension of the preposition *ḫnt* (“before”) provides a characteristic paradigm for prepositional *nisba*-adjectives whose stem ends in *–t*. In Table 4.6, again, note the placement of the dot in transliteration.

Table 4.6. *Nisba* Declension of the Preposition  *ḫnt* (“before”)

| | *Masculine* | *Feminine* |
|---|---|---|
| Singular |  *ḫntj* “who is facing” [that is, “foremost”] |  *ḫnt(j).t* “[she who is] foremost” |
| Plural |  *ḫntj.w* “foremost [ones]” |  *ḫnt(j).wt* “foremost [ones]” |

In this case the final *–t* is part of the preposition’s stem, not a “feminine” ending. By definition, prepositions have no gender. Hence the absence of the dot between the *n* and the *t*.

N.3. The most common prepositional *nisba*-adjectives occur in many and various defective spellings, as well as in many idioms. Most of these are indexed in dictionaries as separate entries and they are supplied, as needed, in the vocabulary lists in this book.

### 4.2. RELATIONAL ADJECTIVES: USAGE

Even from the singular example of the genitival adjective *nj*, discussed in Lesson 2, it is clear that prepositional *nisba*-forms are unlike anything found in English, and it is not usually possible to translate them literally. Relational forms derived from nouns, such as *sḥ.t* (“field”) → *sḥ.tj* (“peasant”) are not

difficult to grasp. But conceptually, forms derived from prepositions are bound to impress a native English speaker as somewhat odd. Part of the difficulty is that relational adjectives—be they from nouns or prepositions—are, in essence, highly condensed bundles of tropes (metaphors, metonyms, synecdoches, and so on), which require of the novice no little effort to unpack.

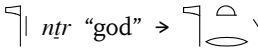
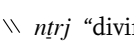
One of the reasons that relational adjectives derived from prepositions pose such difficulty for native English speakers is that prepositions are by nature already the type of word that languages use to relate one thing to another. Take the English sentence: "The cat is *on* the mat." The preposition "on" relates the noun phrase "the cat" to the noun phrase "the mat." Either of these noun phrases could also be replaced by pronouns: "She is on it." When Egyptian converts prepositions into relational adjectives, the result is thus something like a relation to the second degree—that is, an adjective specifying "the relation of a relation."

*Relational adjectives* derived from prepositions, moreover, not only take on all the characteristics of an adjective (number and gender); the resulting adjective can be attributive or substantival. In addition, the nisba-form also retains the properties originally inherent in the preposition. The most important of these is *the preposition's ability to govern a noun phrase or a pronoun as its object*. Study the following examples, in particular the difference in usages between *nisba*-forms derived from nouns and those derived from prepositions.

### 4.2.1. *Nisba*-FORMS DERIVED FROM NOUNS

Relational adjectives not only inflect for number and gender just like other adjectives; as adjectives, they can function either attributively or independently as substantives. In the latter case, the determinative is decisive in specifying *which* class of substantives the word belongs to.

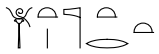
Here are, for example, some of the words and phrases that feature the *nisba*-adjective *nṯrj* ("divine"):

 *nṯr* "god" →  *nṯrj* "divine"

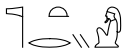
- Attributive

 *nṯr nṯrj* "divine god"

 *mw nṯrj* "divine water" = "[the] god's semen"

 *j3.t nṯr(j).t* "divine office/function"

- Substantive

 *nṯrj* "the Divine One" = "[the] god"

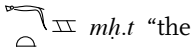
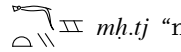
 *nṯrj* "divine rope"

 *nṯrj* "divine sanctuary"

 *nṯr(j).t* "the divine eye"

Note in these examples how the consonantal transliterations are often identical, and it is only by reading the hieroglyphs that one is able to determine what divine thing (*nṯrj* / *nṯrj.t*) is at issue. Nisba-*adjectives derived from nouns cannot take objects like those derived from prepositions*.

These following examples are similarly derived from the *nisba*-adjective *mḥ.tj* (“northern”). Note again the determinatives, particularly these land-signs  and :

 *mḥ.t* “the northland” →  *mḥ.tj* “northern”

- Attributive

 *njw.t mḥ.t(j)t* “northern city”

- Substantive

 *mḥ.tjw* “northerners”

 *mḥ.t* (“the marshlands of the Delta”) Culturally, the translation “north(ern)” is inexact. Egyptians took their geographical coordinates from the Nile: where the waters came from was up or ahead, and where they emptied was below. It would probably be more correct to translate *mḥ.t* as “the marshlands of the Delta”—that is, Lower Egypt—and render the other derivatives accordingly. If this turns Europeans’ sense of direction upside down and makes for rather cumbersome translation, it nonetheless preserves an important cultural nuance which, by imposing the European geography of “north,” otherwise gets lost.

### 4.2.2. *Nisba*-FORMS DERIVED FROM PREPOSITIONS

Like *nisba*-forms derived from nouns, those derived from prepositions inflect for number and gender, and may be either *attributive adjectives* or *adjectival substantives*. In addition, though, as prepositional forms, they can also take an object.

 *ḥr* “on, upon” →  *ḥrj* “he/she/it that is upon, over, or above”

- Attributive

 *nṯr ḥrj* “chief god”

 *ḫm-nṯr ḥrj* “supervisory *ḫm-nṯr* priest”

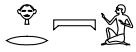
 *gs ḥrj* “the top side”

 *pr ḥrj* “upper floor”

 *wsḫ.t ḥr(j).t* “Eastern forecourt [of a tomb]”

 *ꜥn.wt ḥr(j).wt* “upper nails”—that is, “finger nails”

- Substantive. Note where the prepositional *nisba*-form takes an object [→ the grammatical objects are underscored in the transliteration]:

 *ḥr(j)* "headman," "chief," "supervisor"

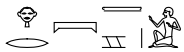
 *ḥr(j).t* "heaven"

 *ḥr(j)* *sš.w* "he who is over the scribes" → "chief scribe"

 *ḥr(j)* *js.t* "he who is over the work crew" → "foreman"

 *ḥrj(.t)-tp* "wig"

 *ḥr(j).t-mw* "boat"

 *ḥr(j)-t3* "survivor"

 *ḥr(j)-sšt3* "initiate"

### 4.3. LOCUTIONS

Prepositional *nisba*-adjectives proved particularly prolific in Middle Egyptian for the production of titles and idioms, which again are usually tropological in nature. Note where the *nisba*-form takes an object. Among the most common are:

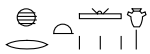
- Idioms

 *ʿnḫ.w tp(j.w) t3* "the living who are on the earth"

 *n(j)-sw.t jm(j) ḥ3w=f* "the king who is in his era" = "the reigning king"

*For the suffix pronoun =f ("his"), see Lesson 6.*

 *jm(j).t-pr* "that which is in the house" = "inventory," "donation"

 *ḫr(j).t-jb* "that which is near upon the heart" = "wish, desire"

 *ḫr(j).t ḥrw* "that which is under the day" = "daytime" [cf. French: *journée* versus *jour*]

- Titles

 (*j*)*m(j)-r* "he who is in the mouth" = "overseer"

 *ḫr(j)-ḥb(.t)* "he who is under the ritual" = "ritualist" [a type of priest]

 *jrj-ḫ.t* "he who pertains to things" = "administrator"

 *(j)r(j)-pˁ.t* "he who pertains to the nobility" = "hereditary prince"

 *ḥ3.tj-ˁ* "front-one of the arm" = "prince, governor, mayor, nomarch"

- Compounds

 *ḥr(j)-jb* "he/she/it in the middle of"

 *ḥr(j)-tp* "chief, having authority over"

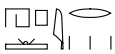
 *tpj-ˁ* "former, who takes precedence over"

### 4.4. THE USE OF  *jrj* [VARIANTS: , ]

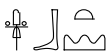
The *nisba*-adjective *jrj* is used invariably (without regard to gender and number) after nouns as a periphrastic ("roundabout") way of expressing "its" or "their." It does not take suffix pronouns (see "6.3. Suffix Pronouns" in Lesson 6), but the appropriate pronoun may be used in translations. (This is a more idiomatic way to translate than the traditional "thereto," "thereof".) The expression sometimes conveys the notion of "proper" or "belonging to." For example:

 *m s.t jrj* "in their [proper] place(s)"—that is, "in good order"

 *mjt.t jrj* "the likeness thereof," "something like it"

 *ḥp jrw* "the law applicable to it"

#### VOCABULARY: COMMON *nisba*-TERMS AND TITLES

 *j3b.t* the East; also  *j3bt.t*

 *jmj* which/who is in

, ,  *(j)m(j)-r* overseer

 *jmn.t* the West; also  *jmnt.t*

 *jrj* pertaining to, thereof

 *(j)r(j)-pˁ.t* "Iripat": hereditary prince, coregent

 *js.t* crew; var.  *jsw.t*

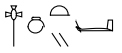
 *ˁnḫ* life (n.); living (adj.)

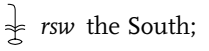
 *wpw.tj* messenger, agent

 *mḥ.tj* northern

 *njw.tj* local

 *nḏ* protection

 *nḏ.tj* protector

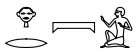
 *rsw* the South; *rsj* southern

 *ḥ3.t* forehead, forepart, vanguard

 *ḥ3.tj-ʿ* count, nomarch, mayor

 *ḥb* festival

 *ḥb.t* ritual book

 *ḥrj* chief, supervisor

 *ḥk3* magic

 *ḫ3s.tjw* foreigners

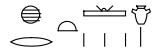
 *ḫft* opposite, against (prep.)

 *ḫftj* enemy

 *ḫnt* in front of; among (prep.)

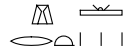
 *ḫntj* foremost

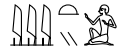
 *ḫr* with, by, near; under; to, before (prep.); *nisba*: *ḫrj* nearby, adjacent to

 *ḫr(j).t-jb* wish, desire (n.)

 *ḫr* under; with, bearing (prep.)

 *ḫrj-ḥb.t* lector priest

 *ḫr(j).t* possessions; one's due

 *sḫ.tj* field-worker, peasant

 *špsj* noble, excellent (adj.)

 *k3.t* construction work/project; work

 *tpj* standing atop

*Biconsonantals*

 *js*

 *ḥb*

 *mḥ*

 *k3*

 *nḏ*

*Triconsonantals*

 *jmj*

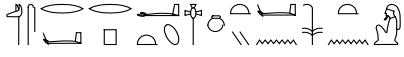
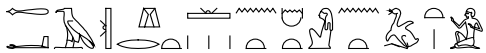
 *ḫnt*

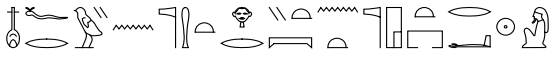
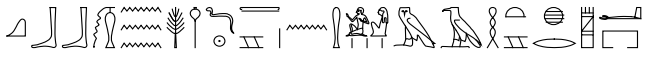
 *ʿnḫ*

 *tjw*

**EXERCISES**

A. Transliterate the following sentences and translate them from Middle Egyptian into English.

1. 
2. 

3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

B. Translate the following sentences from English into Middle Egyptian. Write the hieroglyphs and supply a transliteration.

1. How noble is the peasant in the field!
2. The foreigners from the East are braver than the army of the Two Lands.
3. The king's agent is most efficient.
4. The overseer of the crew in the eastern desert is generous to people.
5. Life is good in southern Egypt.

## FURTHER READING


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# LESSON 5

## 5.1. INDEPENDENT PRONOUNS

Like other Afroasiatic languages, Middle Egyptian sentences commonly employ *pronouns* to substitute for a noun or noun phrase. In Middle Egyptian all pronouns are *personal pronouns*—the pronoun invariably stands in for a "person" or a proper name. When grammarians speak of "person," they mean a deictic reference—that is, a reference defined within the context of the speech act—that refers to one or the other of the participants in that speech act or to an object or event that the speak act concerns. Both English and Middle Egyptian distinguish three types of persons:

1. *First person* refers to the speaker(s) of the utterance. English: *I, me, mine, myself* [singular]; *we, us, ours, ourselves* [plural].
2. *Second person* refers to the person(s) whom the speaker addresses. English: *you, your, yours, yourself / yourselves.*
3. *Third person* refers to the people or things about which the speaker speaks. In English the third-person pronouns are inflected for both the gender and the number of their antecedent:

   Masculine singular: *he, him, his, himself*
   Feminine singular: *she, her, hers, herself*
   Neuter singular: *it, its, itself*
   Common plural: *they, them, their, themselves*

The word "pronoun" (from the Latin *pronomen*) means "for, or in place of, a noun."Pronouns allow the speaker to avoid redundancy or verbal repetition. So, in English, "Wanda slapped Wanda's sister" → "Wanda slapped *her* sister." The noun or noun phrase that the pronoun replaces is called its *antecedent*. Accordingly, in this sentence, "Wanda" is the antecedent of the pronoun "her."

From the third-person forms, it is clear that English has four types of personal pronouns: subject (*he*), object (*him*), possessive (*his*), and reflexive (*himself*). Take, for example, the English sentence: "As for Willard, *he* applies *himself* diligently to feeding *his* rats." Here the pronouns *he, himself,* and *his* all refer back to the same antecedent—in this case the proper name Willard. Each, however, has a different grammatical function in the sentence and hence takes a different grammatical form: "he" is a *subject pronoun*—it indicates the subject of the verb "applies"; "himself" is a *reflexive pronoun*—it redoubles the subject—serving in this case as the object of the verb "applies"; and "his" is a *possessive pronoun*, indicating the owner of the particular "rats" in question. As this sentence suggests—derived from Daniel Mann's 1971 film *Willard*—pronouns are defined wholly within the discourse itself and do not necessarily refer to real objects, persons, or events.

Middle Egyptian possesses only three kinds of personal pronouns, none of which can be mapped precisely onto the English-language categories. Middle Egyptian scribes used *independent pronouns*, *suffix pronouns*, and *dependent pronouns*. Their various forms and functions—which are not interchangeable—are introduced over the next five lessons.

Unlike the independent and the dependent series, the so-called *suffix pronouns* are actually enclitics. An *enclitic* is a *clitic* that is phonologically joined at the end of a preceding word to form a single unit. A *clitic* is a morpheme that has syntactic characteristics of a word but shows evidence of being phonologically bound to another word.

*For more on enclitics, see "6.3. Suffix Pronouns" in Lesson 6.*

*Independent pronouns* are in Middle Egyptian the most restricted in usage, but they correspond most closely to the English subject pronoun series "I, you, he, she, it," and so on. Its declension is as follows: gender is distinguished only in the second- and third-person singular; the first-person singular and the plurals are all "common" insofar as they may be used of either gender.

Table 5.1. Independent Pronouns

| | *Singular* | *Plural* |
|---|---|---|
| First person |  *jnk* |  *jnn* |
| Second person: | | |
| Masculine |  *ntk* |  *nṯn* (m. and f.) |
| Feminine |  *ntṯ* | |
| Third person: | | |
| Masculine |  *ntf* |  *ntsn* (m. and f.) |
| Feminine |  *nts* | |

The pronoun *jnn* (first-person plural) is not actually attested in texts dating to the time when Middle Egyptian was spoken.

N.1. For alternative and archaic forms of the independent pronouns, see Gardiner, section 64.

### 5.2. NONVERBAL SENTENCES: NOMINAL

*Nominal sentences* are sentences whose subject and predicate are both made up of nominal expressions. Colloquial Standard English actually makes consistent use of nominal sentences of this sort conversational purposes, as does African-American Vernacular English.[1]

1. For an up-to-date linguistic account of AAVE, see L. Green, *African American English* (Cambridge, 2002).

*noun* *noun-phrase*
Nominal: "Gladys + a right lady, that one."

*noun-phrase* *adverb* *adverb* *adverb*
Adverbial: "There + a series of stripes ++ on the road + like a bow + an arch ++ very very far away."[2]

*pronoun* *noun-phrase*
Nominal: "She my sister."

*pronoun* *adjective*
Adjectival: "And Alvin, he kind of big, you know."

The pauses in the utterances in colloquial Standard English (+) are both idiomatic and mark ellipses that, in Standard English at least, a writer can easily fill in to turn them into "complete sentences" acceptable to "the Queen's English"—for example, "Gladys, *well, she's* a right lady, that one"; or "There, *you can see* a series of stripes, on the road . . . very far away." In African-American Vernacular English and in Middle Egyptian, by contrast, nonverbal sentences are not colloquialisms but count among the core sentence patterns of the language. The absence of a verb or copula is not elliptical. *In written Egyptian nonverbal sentences are already whole, "complete sentences" in their own right.* Like their African-American counterparts, they should not be thought of as lacunose, as lacking other verbal material that needs to be mentally slotted to make them "proper." In this lesson we only deal with sentences that do not have a nominalized verb form as one of their components. This leaves us with sentences of three types: A B sentences, A *pw* sentences, and A *pw* B sentences.

*See Lessons 17 and 18 for participial and other substantivized verb forms that can be used to form nominal sentences.*

### 5.2.1. A B SENTENCES

In sentences expressing identity between two entities or ideas ("He is Rē," "She is Isis," "This is Cornelius," "It is I"), Egyptian simply places the words in *direct juxtaposition*—for example, "She Isis." There is no word in Egyptian corresponding to the copula in English—that is, no form of the verb "to be" that is used in sentences that express identity. In Egyptian the words placed in juxtaposition may be nouns, proper names, noun phrases, or pronouns, which are not preceded by any particle or other syntactic marker. This is another salient example of Middle Egyptian texts' stylistic propensity for paratactic contiguity and conjunction.

1. *Noun + noun.* In these examples, the "A" part of the sentence is underscored, "B" is not.


*jr.t Rᶜ Tfnw.t*
"The Eye of Rē is Tefnut."


*mw.t n(j).t Ḥr ȝs.t*
"The mother of Horus is Isis."

Middle Egyptian does have a verb that expresses the notion of "to be" or "to exist"—namely *wnn*—but it is not used in nonverbal sentences discussed here. Its usage is treated in subsequent lessons.

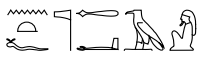

*Ddj rn sš* "Djedi is the name of the scribe."

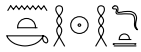

*pr Jmn pr Rᶜ* "The House of Amun is the House of Rē."

2. G. Brown and G. Yule, *Discourse Analysis* (Cambridge, 1983), 18 et passim.

2. *Independent pronoun + noun*. When one wants to use a pronoun in a nominal sentence, only one of the independent pronouns can stand as the subject or predicate of an A B sentence.

 *jnk ꜣs.t* "I am Isis."

 *ntf nṯr ꜥꜣ* "He is the great god."

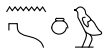
 *ntk nḥḥ ḏ.t* "You are eternity and everlastingness."

 *nts nb.t nbw* "She is an owner of gold."

3. *Independent pronoun + independent pronoun*. In certain cases, especially in religious texts, one finds sentences expressing the identity between two pronouns (for example, "I am you"). In such instances both pronouns are independent pronouns.

 *hj Rꜥ jnk ntk* "Oh Re, I am you."

4. *Noun + nominal demonstrative*. There are three principal demonstratives that can be used in nominal constructions with the meaning "this" or "that." They differ semantically in the relative distance or familiarity of the entity to which each points.

 *nw* [known]

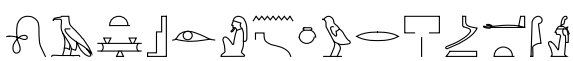
The glyph above is technically the plural of the demonstrative series *pw, tw, nw*, which beginning students are likely to encounter only in the nominal sentence constructions explained in this lesson. See 5.2.2. immediately below.

 *nn* [near]

 *nf* [far], var. , 

Study these examples:

 *wpw.t n(j) ṯꜣtj nn* "This is the message of the vizier."

 *wꜣ.t Wsjr nw r pr Mꜣꜥ.t*
"This is the road of Osiris to the house of Truth."

### 5.2.2. A *pw* SENTENCES

 The demonstrative pronoun *pw* ("this") is commonly used in the bipartite construction A *pw*, which means: "It is A" or "This is A," or "He / She / It is A," "They are A." Technically, *pw* is the subject of the sentence, almost identical in meaning and function to the French *ce* in the sentence *C'est moi*,

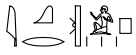
except that *pw* comes second in the sentence.[3] Like the French *ce*, it remains uninflected for either number or gender—that is, it never "agrees" with the word to which it is juxtaposed.

Only a noun, a noun phrase, or a pronoun can fill position A. If A is a pronoun, then it must be an independent pronoun. In most cases, *pw* comes immediately after the first word of the sentence; however, *pw* will not generally intervene between compound nouns (*jmj-r*), or two nouns in a bound genitive construction—for example, *pr ꜣs.t* ("the house of Isis"). Words that modify A (such as adjectives; the indirect genitive, which uses the genitival *n(j)*; and so on) may continue after the *pw*. As with other nominal constructions, however, only context can determine tense. For example:

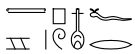
 *bj.t pw* "It was a bee."

 *mw.t ḥꜣ.tj-ꜥ pw* "It is the nomarch's mother."

 *jnk pw* "It is I."

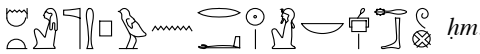
 *jqr.w pw* "They are capable men."

 *pꜣ pw* "It is this."

 *tꜣ pw nfr* "It was a wonderful land."

 *ntsn pw m mꜣꜥ.t* "It is really them."

 *ꜥḥ pw n(j) nb tꜣ.wj* "It was the palace of the lord of the Two Lands."

 *ḥm.t ḥm-nṯr pw n Rꜥ nb Sꜣḫbw*
"It is the wife of the *ḥm-nṯr* priest of [the Temple of] Rē, Lord of Saḫbu."

 *Gb pw ḥnꜥ Nw.t* "They are Geb and Nut."

### 5.2.3. A *pw* B SENTENCES

 There is also a tripartite construction using *pw* (meaning, "this, it") as the grammatical subject, in which *pw* is followed by another noun B, which specifies what "it" refers to. For example, A *pw* B would mean: "It, that is to say B, is a/the A." Some grammarians consider B here the "real" subject of the sentence; others argue that A *pw* is the bipartite core of the sentence—that is, the pronoun *pw* is modified by B, which stands in apposition to it.

However one chooses to explain the construction, it has become customary in translation to make B the subject of the sentence in English, and A the predicate (that is, A *pw* B > "B is A."). *Note the inversion in these examples!*

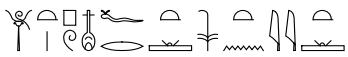
 *dmj pw Jmn.t* "The West is a harbor."

 *Ḥrw pw nb tꜣ.wj* "The Lord of the Two Lands is Horus."

3. See Hoch, 142.

 *bw.t pw n Ḏḥwtj ḥs*

"Excrement is the abomination of Thoth." [Here, A = *bw.t n Ḏḥwtj*, while B = *ḥs*]

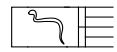
 *j3.t pw nfr.t nsj.t*

"Kingship is an excellent office." [Here, A = *j3.t nfr.t*, while B = *nsj.t*]

### 5.3. THE ROYAL TITULARY

 The full titulary of the Egyptian king (*nḫb.t*) consists of five great names, ordered and conferred upon him when he acceded to the throne.

 These five great names (*rn wr*) occur in a fixed sequence, which they retain even if only two or three of them are mentioned. Epithets, largely conventional, may also accompany each of the names, and again their order is largely fixed. The complete royal titulary runs as follows:

1.  *Ḥr*: Horus + personal name [properly in a *serekh*-panel: ]
2.  *Nb.tj*: Two Ladies + personal name

   [*Note*: The Two Ladies are:

    *Nḫb.t* (Nekhbet), and

    *W3ḏ.t* (Edjo),

   emblems of Upper Egypt and Lower Egypt, respectively]
3.  *Ḥr-nbw*: Golden Horus + personal name
4.  *Nj-sw.t bj.tj*: King of Upper and Lower Egypt + "Praenomen" placed in a cartouche: 
5.  *S3-Rˁ*: Son of Re + "Nomen" in a cartouche: 

 The first three names were not placed in a cartouche (*šnw*). They tend to be obliquely metaphorical and therefore often difficult to render into English in a way that captures the nuances of the title. Frequently these first three names employ the *Nfr ḥr* construction (see "3.1 The *Nfr ḥr* construction" in Lesson 3), while the Praenomen and Nomen often make use of predicate adjectives or AB nominal sentences. Without epithets, the complete titulary of Mentuhotpe II reads as follows:



*Ḥr sm3-t3.wj Nb.tj nṯrj-ḥḏ.t Ḥr-nbw bjk-nbw q3j-šw.tj Nj-sw.t bj.tj nb ḥp.t Rˁ S3-Rˁ Mnṯw-ḥtp*(*.w*)

Horus: He who Unites the Two Lands

Two Ladies: Divine one of the White Crown

Golden Horus: Golden Falcon with Twin Plumes Aloft

King of Upper and Lower Egypt: Nebhapetre [= "Lord of the Steering Oar of Rē"]

Son of Rē: Montuhotpe [= "Montu is at peace"]

Epithets that commonly precede the Praenomen and Nomen include *Nb-tȝ.wj* ("Lord of the Two Lands") or *Nb-ḫᶜ.w* ("Lord of Appearances"), which can also mean "Lord of Crowns." In addition, various epithets conventionally follow the Nomen, such as:

 *dj ᶜnḫ ḍd.t wȝs mj Rᶜ ḏ.t* "Given life, stability, and dominion like Rē, forever"

Scribes strictly followed the order of these elements. However, the full titulary was very long, and texts generally abbreviate the name of the king by using only two or three of his titles in any given instance. In many dynasties, moreover, several kings—often in succession—possessed the same Nomen (for example, *Rᶜ-msj-sw* Ramesses), so that the only way to distinguish one Ramesses from another was to couple it with one of the other names, usually the Praenomen. The Egyptians did not number their kings I, II, III, and so on—this is a later convention. So, for example:



*Nj-sw.t bj.tj*: *Mn pḥtj Rᶜ*
*Sȝ-Rᶜ*: *Rᶜ-msj-sw*
= Ramesses I



*Nj-sw.t bj.tj*: *Mȝᶜ.t Rᶜ*
*Sȝ-Rᶜ*: *Rᶜ-msj-sw*
= Ramesses IV

Literally, the title *Nj-sw.t bj.tj* is comprised of two *nisba*-phrases that read: "The One Belonging (*nj*) to the Sedge and the One of the Bee"—respectively the emblems of Upper and Lower Egypt. The rendering "King of Upper and Lower Egypt" is thus a metonymy. The title *nj-sw.t* is a regular prepositional *nisba*-adjective followed by an object. The *nisba*-form *nj* (from the preposition *n*) is used here as a substantive—that is, the *genitival adjective* used as a *genitival noun*—meaning, "He who is of" or "He who belongs to." The object of the preposition is *sw.t* ("sedge"). The form *bj.tj* is a straightforward relational adjective formed from the noun *bj.t* ("bee").

Royal titularies are extremely complex expressions of royal ideology, whose nuances can only be acquired over time with much knowledge of Egyptian culture. This is further complicated by the fact that kings sometimes changed their names, used minor variants, or added certain epithets inside the cartouche, and so on, at different points of their reigns or for ideological purposes on different monuments. Full accounts of the different titularies attested for all known Egyptian kings can be found in Gautier's *Le livre des rois d'Egypte* and von Beckerath's *Handbuch der ägyptischen Königsnamen*.

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## 5.4. *Sp sn*: "(READ) TWICE"

 *sp sn* The sign at the left (meaning "two times," "twice") is inserted in the middle or at the end of a text to indicate to the reader that one or more signs or even a complete passage is to be repeated. The phrase was not pronounced but functioned as something like a repeat sign in modern classical European music. As a scribal notation, it is purely graphic, which again demonstrates the independence of the hieroglyphic writing system from speech.

 *jnk ȝs.t jnk ȝs.t* "I am Isis! I am Isis!"

In magic *sp sn* occurs at the end of the spell to indicate that the entire utterance should be repeated. Here we even find *sp* 4—that is, "to be read four times." More commonly, the grapheme is used to repeat a word for intensification.

 *m3ʿ m3ʿ* "very truly"

In this way the grapheme constitutes one more way to express the absolute superlative, more or less equivalent to the phrase *m3ʿ wr.t.*

### VOCABULARY: IDEOLOGY OF KINGSHIP

 *3s.t* Isis

 *jʿr.t* Uraeus

 *Jmn* Amun

 *jsf.t* disorder, chaos, falsehood, crime

 *w3s* dominion, authority

 *w3ḏ* green, fresh, hale, flourishing

 *Wsjr* Osiris

 *m3ʿ* true (adj.)

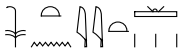
 *m3ʿ.t* truth, order, justice;
as a goddess: ,

 *mj* like (prep.)

,  *Nb.t-ḥw.t* Nephthys

 *nbw* gold

 *nḥḥ* eternity

 *nsj.t* kingship

 *bj.t* bee

 *rn* name

 *rnp.t* year

 *Ḥr(w)* Horus

 *ḥm* Majesty, Incarnation, Person

 *ḫʿw* appearance in glory

 *ḫʿw* crown

 *ḫpr(w)* form, shape, transformation

 *ḫrw* voice, noise, sound

 *s.t* seat, throne, place, position

 *sw.t* sedge

 *sp sn* two times

 *sḫm* mighty (adj.); power (n.)

 *Stḫ* Seth

; abbrev.:  *Šmʿw* Upper Egypt

 *k3* soul, spirit

,  *T3-mḥw* Lower Egypt

 *ṯ3w* wind (n.)

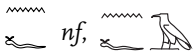
 *ḏ.t* eternity

 *ḏd. t* stability, duration

*Nominal Demonstratives*

 *pw* [this]

 *nw* [known]

 *nf*, *nfȝ* [far]

 *nn* [near]

*Biconsonantals*

 *nw*

 *sp*

 *nḥ*

 *st*

 *ḫ*ʿ

 *ḏd*

*Triconsonantals*

 *wȝs*

 *ḫpr*

 *wȝḏ*

 *ḫrw*

 *nbw*

 *sḫm*

 *rnp*

**EXERCISES**

A. Transliterate the following sentences and translate them from Middle Egyptian into English.

1. 
2. 
3. 
4. 
5. 
6. 
7. 

8. 

9. 

10. 

B. Translate the following sentences from English into Middle Egyptian. Write the hieroglyphs and supply a transliteration.

1. The road to the underworld is the road to Justice.
2. She is the wife of the overseer of the canal.
3. This here is the great name of Egypt's mighty king.
4. Seth is a powerful deity.
5. The king's subjects are enemies of Egypt.

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# LESSON 6

## 6.1. NONVERBAL SENTENCES: ADVERBIAL

In Middle Egyptian adjectival and nominal sentences remain relatively restricted in their use. The more common type of nonverbal sentence is adverbial. *Adverbial sentences* consist of three components: an introductory particle, a subject, and an adverbial predicate. The subject may be any substantivized form (noun, noun phrase, participle, and so on). The adverbial predicate will be either an adverb, or—more commonly—a prepositional phrase. Take the following example—"The man is in the house"—in which the adverbial predicate is a prepositional phrase:

 *jw s m pr*

| *1. Particle* | *2. Subject* | *3. Adverbial predicate* |
|---|---|---|
|  *jw* |  *s* |  *m pr* |
| [New sentence] | "(the) man" | "in (the) house" |
| "The man is in the house" | | |

 When a Middle Egyptian scribe wished to present something as a fact (whether the statement was true or not, and whether the scribe held the statement to be true or not), the sentence began with a particle, most commonly *jw* or a form of the particle *mk*. Every adverbial sentence, if it is a *main clause*, begins with one of these two particles, or—much more rarely—with some other sentence-initial particle indicating consecution. If there are subsequent clauses, be they verbal or nonverbal, they are subordinate (that is, dependent) clauses. These may or may not begin with *jw*, depending on the type of subordination. The basic syntactic pattern for an adverbial sentence is as follows:

> Middle Egyptian used other types of sentence-initial particles to add a particular nuance when one statement followed another. The main alternatives are covered in this book in "R-1. Supplementary Grammar"; for further detail, Allen 16.6.

 + *subject* + *adverbial predicate*.

The particle *jw* signals that this is the beginning of the main clause of a new sentence. The *subject* constitutes the topic with which the sentence deals. *Adverbs* ("here," "every day") and *adverbial phrases* ("on the ground," "with his broth er") comment on the subject: they describe such things as manner, means, cause, motive, quality, state, place (where), time (when), frequency, and so on. In the sentence *jw s m pr*, the subject of the sentence is *s* ("the man"). The adverbial

predicate consists of a prepositional phrase *m pr* (“in the house”), which designates the place where the subject can be found. *All prepositional phrases function as adverbs in Egyptian, and any prepositional phrase can constitute an adverbial predicate.*

It is important to distinguish between *adverbial modifiers* and *adverbial predicates*. The distinction depends on the function of the adverbial phrase within the sentence. Is the comment a piece of subsidiary information, or is it the main point of the sentence? Consider the following two instances, each of which contains a prepositional phrase:

 *ntsn pw m mꜣʿ.t* “It is really they.”

 *jw Wsjr m Tꜣ-mḥw* “Osiris is in Lower Egypt.”

In the first sentence, *m mꜣʿ.t* (“in truth”) does no more than modify the main statement *ntsn pw* (“It is they”); therefore it is an adverbial modifier. In the second sentence, however, *m Tꜣ-mḥw* (“in Lower Egypt”) serves as an adverbial predicate. The point about Osiris is precisely that he is “in Lower Egypt.” Prepositional phrases serve many functions in Middle Egyptian, only one of which is to form nonverbal sentences with adverbial predicates. Some additional examples:

 *jw rʿ m p.t* “The sun is in the sky.”

Compare this with *Rʿ pw m p.t* (“It is Rē in the sky”).

 *jw Jmn ḥnʿ Nb.t-ḥw.t* “Amun was with Nephthys.”

 *jw ḥm.t nb.t m ršw.t* “Every woman is joyous” [literally, “in joy”].

 *mk ṯꜣtj ḥnʿ (j)r(j)-pʿ(.t) rʿ nb*
“Look, the vizier is with the Iripat every day.”

 *jw mw qbb jm* “There is cool water there.”

Compare this with *qbb mw jm* (“The water is cool there”).

## 6.2. THE MEANING OF  *jw* AND  *mk*

Like most languages, Egyptian has various means of expressing the attitude of the speaker toward his or her audience and toward his or her statement. The speaker may wish to maintain a certain distance and present what she or he considers to be an objective statement. On the contrary, he or she may wish to involve the target audience more closely. In many languages special phrases, rather than morphological markings, are used in assertions in which the subject attempts to involve the audience in closer attention. Such phrases in English include “look,” “you know,” “as you see,” and so on.

In Egyptian these two main distinctions correspond to the choice of the initial particle *jw* or *mk*.

| *Particle* | *Distinction* |
|---|---|
|  *jw* | objective, detached, remote address |
|  *mk* | subjective, involved, close address |

 The meaning of *jw* is difficult to define. It denotes roughly the opposite of "once upon a time." That is, *jw* relates a statement to the moment of enunciation and the world of the speaker or writer, as opposed to the more distant world of a story, of a fairy tale, or of historical facts. *Jw* indicates that the statement is relevant to the speaker, but also that for the speaker the statement is objective. Most often, the particle is better left untranslated.

 The particle *mk* ("behold") is evidently an old optative (in other words, a wish). It always serves to introduce a main clause or independent sentence, and serves to implicate the speaker's audience (real or implied) more directly in the statement being made. In effect, the particle calls its clause to the attention of the person or persons being spoken to, and accordingly inflects for the number and gender of the addressee(s).

Table 6.1. The Particle  *mk*

| | *Masculine* | *Feminine* |
|---|---|---|
| Singular |  *mk* |  *mṯ* |
| Plural (common) |  *mtn* | |

Alternate spellings for the particle include the following:







### 6.3. SUFFIX PRONOUNS

Of the three sets of pronouns current in Middle Egyptian, the *suffix pronouns* were by far the most widely used. *The suffix pronouns cannot stand on their own; rather, they must be attached to some other word.* They may be attached (a) to nouns (and nominal forms) to express the genitive; (b) to prepositions as the "object" of the preposition; (c) to the particle *jw* in adverbial sentences that have a pronoun instead of a noun for their subject; (d) to the reflexive noun *ḏs*; or (e) to verb forms to express the subject. Their

basic function remains to express the genitive and other uses are derivative of the genitival construct. As such, suffix pronouns correspond more or less to the English possessives "my," "his," "their," and so on. When suffix pronouns are attached to a verb, however, it is usually more convenient to translate them by the English nominative pronouns "I," "he," "they," and so on. This is certainly the case for the adverbial sentences presented in this lesson.

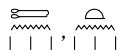
Suffix pronouns are *enclitic*—that is, they "lean back" onto the noun, preposition, or verb that immediately precedes them. Normally, they follow the determinative(s) and, as a rule, nothing can separate them from the word to which they are affixed. In transliteration, therefore, the suffix is conventionally attached by an = [equal sign]. The syntactic functions assigned to suffix pronouns differ fundamentally from the uses of the independent pronouns, and one can never fill in for the other. Compare, for example:

 *pr=k* [suffix pronoun] "your house"

 *pr ntk* [independent pronoun] "The house is you."

Among the suffix pronouns, only the second- and third-person singular distinguish for gender; the other forms are epicene—that is, they have but one form to indicate either gender. Where so marked, the gender is always that of the "possessor" (as in English: "his wig" / "her hot-rod") and not the gender of the thing "possessed" (as in Italian: *tuo fratello, tua sorella*—where the pronouns *tuo* ["your" m.] and *tua* ["your" f.] may refer to the same person, but change gender respective to the words that they modify, here *fratello* [m.] versus *sorella* [f.].) For the forms for the Middle Egyptian suffix pronouns, see Table 6.2. below.

Table 6.2. Suffix Pronouns

| *Singular:* | *Common* | *Masculine* | *Feminine* | |
|---|---|---|---|---|
| First person |  =*j* | | | "my" |
| Second person | |  =*k* |  =*ṯ*, =*t* | "your" |
| Third person | |  =*f* |  =*s* | "his/her," or "its" |
| *Plural:* | *Common* | *Masculine* | *Feminine* | |
| First person |  =*n* | | | "our" |
| Second person |  =*ṯn*, =*tn* | | | "your" |
| Third person |  =*sn* | | | "their" |

Here are some variants:

- First-person singular—for the king: ,
- Second-person singular—for women: 

- Third-person singular—in later texts: 
- Third-person plural—in later texts: 

 Middle Egyptian also employs an indefinite pronoun *tw* (see left), equivalent to the French *on*. This indefinite pronoun appears mostly as an impersonal subject in verbal sentences, although it also occurs affixed to particles. Grammatically, the form is treated as masculine singular.

### 6.3.1. NOUNS

Among the chief uses of the suffix pronouns is to express the genitive after nouns, with more or less the same sense as English possessive adjectives. The suffixed noun may be followed by an attributive adjective that agrees in gender and number with the noun (not the pronoun!).

 *pr=j* "my house"

 *s3.t=f* "his daughter"

 *s3.w=s* "her sons"

 *mw.t=k nfr.t* "your (m.s.) beautiful (f.s.) mother (f.s.)"

 *jw ḥ3.tj-ʿ m ḫnw=f* "The nomarch is in his residence."

N.1. *Suffix pronouns*, when affixed to nouns, form genitive constructions of two types: the genitive is either subjective or objective. All of the noun phrases and sentences are examples of the *subjective genitive*—that is, the pronoun indicates either a relation of possession ("my house") or of origin ("her sons"). This is the more common type of construction. Like English, however, Middle Egyptian also employs genitives that are *objective*—that is, the pronoun indicates the object of the action implied in the noun. In the following case, for example, it is not the king's *own* hatred (subjective genitive) that is at issue, but rather the fact that the people hate *him* (objective genitive): "the hatred of the king by his people" → "his hatred by the people."

On its own, therefore, the phrase "his hatred" is ambiguous. Only the discursive context as a whole can determine whether in the relationship between "hatred" and "his" it is the subject's hatred that is the issue, or whether the subject is the object of the hatred instead. In Middle Egyptian the suffix pronoun can also express objective relations of this type. This is the case, for example, in the following two commonplace phrases:

 *snḏw=j*

 *sḫ3w=j*

The first phrase, *snḏw=j*, could be rendered "my fear" (subjective genitive), but with the suffix pronoun indicating royalty, the phrase is more likely to mean "fear of me" (that is, fear of the king [objective genitive]). Egyptian royal ideology commonly represents the king as fearsome, seldom as personally afraid.

Similarly, in the funerary culture of classical Egypt, *sḫ3w=j* is a fixed phrase that generally means "the memory of me" or "my remembrance"(objective genitive), rather than "my memory"(subjective genitive). With less formulaic expressions, however, the sense of the suffix pronoun may be ambiguous. The question to ask, then, is whether the person to whom the pronoun refers is the origin or owner of the substantive [subjective genitive], or the agent of the action implied in the noun ("to fear," "to remember") [objective genitive].

N.2. When the third-person singular suffix is attached to a dual noun, it commonly adds a *–j* to the pronoun, in both the masculine and feminine forms. The second-person masculine (but *not* feminine) singular suffix pronoun also takes the same *–j* when affixed to duals. Hence:

third masculine dual:  *=fj* →  *jr.tj=fj* "his eyes"

third feminine dual:  *=sj* →  *ꜥ.wj=sj* "her arms"

second masculine dual:  *=kj* →  *rd.wj=kj* "your legs"

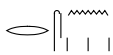
These suffixes (*=fj* | *=sj* | *=kj*) are *not* dual—that is, *jr.tj=fj* does *not* mean ** "The two eyes of the two [men]." These suffixes are all singular, and only take the *–fj* | *-sj* | *-kj* form when attached to a dual noun. The forms are, in fact, quite common and should be learned thoroughly.

### 6.3.2. PREPOSITIONS

When the object of a preposition is a pronoun, the suffix series is always used, never the independent pronouns or the dependent pronouns, which have yet to be introduced.

 *n=j* "to me"

 *ḥr=s* "upon it"

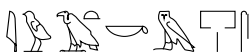
 *r=sn* "against them"

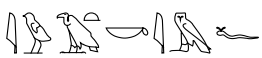
 *ḥnꜥ=ṯ* "with you" (f.s.)

N.1. The preposition *m*—meaning "in," "with," "by means of," or "out of"—requires a preceding reed leaf when suffixes are attached.

 *m pr* "in the house" *but*  *jm=f* "in it"

So, for example:

 *jw mw.t=k m pr=s* "Your mother is in her house."

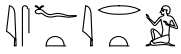
 *jw mw.t=k jm=f* "Your mother is in it."

In the second sentence the pronoun *=f* replaces the noun phrase *pr=s* [masculine noun + feminine singular suffix pronoun], which as a unit takes its masculine gender from *pr*. For a comprehensive list of prepositions, see "R-4. List of Basic Prepositions" in the Further Resources section of this book.

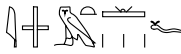
### 6.3.3. RELATIONAL ADJECTIVES

*Relational adjectives* derived from prepositions (*prepositional* nisba-*forms*) can also take a suffix pronoun as their object, because they retain their prepositional force.

 *nṯr jmj=k* "the god who is in you"

 *jsf.t jr(j).t=j* "the evil relating to me"

 *bw ḫr(j)=sn* "the place that was under them" = "the place that they held"

 *jm(j).t=f* "that which is within him"

Constructions of this sort are not possible with relational adjectives that are derived from nouns, which by their nature cannot take an object.

### 6.3.4. WITH  *jw*

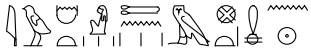
When the subject of an adverbial sentence is a pronoun instead of a noun, the suffix pronoun is attached directly to the particle *jw*.

Noun subject:  *jw Rᶜ m p.t* "Rē is in the sky."

Pronominal subject:  *jw=f m p.t* "He is in the sky."

Noun subject:  *jw s3.t=j m pr pn* "My daughter is in this house."

Pronominal subject:  *jw=s m pr pn* "She is in this house."

Noun subject:  *jw ḥm.wt=ṯn m njw.t mjn* "Your wives are in the city today."

Pronominal subject:  *jw=sn m njw.t mjn* "They are in the city today."

N.B. With the particle *mk* the suffix pronouns are *not used at all*. Instead, a pronoun from the dependent series follows directly after the particle.

*For further information on the dependent series, see "9.1 Dependent Pronouns" in Lesson 9.*

### 6.3.5. REFLEXIVITY

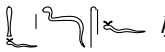
Middle Egyptian had no series of specifically reflexive pronouns. Instead, to reinforce a noun with the *emphatic* equivalent of English "myself," "yourself," "herself," and so on, Egyptian employed the noun *ḏs*(see left), meaning "body," with an appended suffix pronoun:

 + suffix pronoun [variant:  ]

The locution has three principal uses:

1. After proper names, nouns, or independent pronouns:

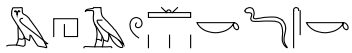
    *Rᶜ ḏs=f* "Rē himself"

    *ḥm=f ḏs=f* "His Majesty in person"

    *jnk ḏs=j* "I myself"

2. To strengthen a suffix when used as a genitive:

    *rn=j ḏs=j* "my own name"

    *m ḥ3w=k ḏs=k* "in your own lifetime"

3. Occasionally as an adverbial phrase, with the sense "by one's own effort" or "spontaneously"—for example, "the bolts open for you *of their own accord* (*ḏs=sn*)."

## 6.4. THE *M* OF PREDICATION

Where English employs the verb "to be" to indicate that someone (or something) acts or performs in a certain capacity ("He is a schoolteacher"), Middle Egyptian scribes expressed this idea nonverbally, specifically in an adverbial sentence constructed with the preposition *m*. What this means literally is "X is in [the position/capacity of]." Such formulations follow all the basic rules for the nonverbal sentences with adverbial predicates.

 *jw s3=j m sš* "My son is a scribe."

 *jw s.t tf m b3k.t* "That woman is a servant."

The use of the *m* of predication is very common. What follows *m* is usually a secondary feature or an acquired (temporary) characteristic. In other words, the construction serves to identify people and things by function rather than by essence. The *m* of predication cannot be employed when the connection between the two members is inherent or intrinsic. In other words, the sentences *ntk s3=s* and *jw=k m s3=s* mean slightly different things. The first asserts identity—"You are her son"—indicating that the speaker is talking to the woman's biological son. The second stipulates capacity—"You are her

son"—indicating that the man is acting as the woman's son, with something of the nuance "you are like a son to her." Compare these examples:

 *ntṯ mw.t=sn* "You are their mother." [nominal AB sentence]

 *jw=ṯ m mw.t=sn* "You are *as* a mother to them." [adverbial sentence]

 *jnk Wsjr* "I am Osiris." [said by the dead in identification with the god]

 *jw=j m ḥm-nṯr Wsjr* "I am a priest of Osiris." [an office filled by the living]

The second pair of sentences makes clear that Egyptian has two ways of expressing identity, even though English forces us to translate both types of sentences in the same manner. In Egyptian, however, the two constructions mean different things. The *nominal sentence* is used when the identity is thought of as natural or unchangeable, and the *adverbial sentence* with *m* is used when the identity is seen as transitory. Thus *jnk Wsjr* identifies who the subject is ("Osiris"), while *jw=j m ḥm-nṯr* identifies the subject's occupation (which is as it were accidental to the individual's identity and potentially liable to change over time). A similar distinction is made in African-American Vernacular English between *be* (habitual/essential) and *is* (contingent).

### VOCABULARY: ADVERBS, PREPOSITIONS, PARTICLES

 *jw* sentence-initial particle: affirmative statement

 *jm* there (adv.)

 *ꜥ3* here (adv.)

 *w3j* far away (adv. and adv.)

 *m-ꜥ* in the hand, possession, in charge of; together with (prep.)

 *m-b3ḥ* in front, before [compound prep. also used adverbially]

 *m-ḫr(j)-jb* in the midst of (prep.)

 *m-ḫt* after (prep. and adv.)

 *m-ḫnw* inside (prep. and adv.)

 *q3b* middle; cf. *m q3b n* in the middle of

 *mjn* today

 *mk* see! [sentence-initial particle]

 *r-s3* after [mainly temporal; prep.]

 *rꜥ nb* every day

 *rwtj* outside [adverb: *m-rwtj* / *r-rwtj*]

 *ršw* joyful;  *ršw.t* joy

 *ḫr-ḫw* in exclusion of, except (prep.)

 *ḫft-ḥr* in front of s.o., before s.o. (prep.)

 *ḫnw* interior, home, Royal Residence [  ]

 *sf* yesterday [adverb: *m-sf*]

 *snḏw* fear

 *sḫ3w* memory

 *dw3w* tomorrow [adverb: *m- dw3w*]

 *ḏs* body, self

*Biconsonantals*

 *mj*

 *ḫ3*

 *ḫn*

 *ḫt*

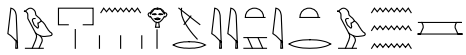
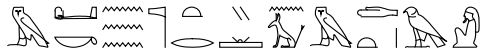
*Triconsonantals*

 *snḏ*

 *dw3*

**EXERCISES**

A. Transliterate the following sentences and translate them from Middle Egyptian into English.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

B. Translate the following sentences from English into Middle Egyptian. Write the hieroglyphs and supply a transliteration.

1. Osiris is in the West.
2. Today they are in the temple in remembrance of me.
3. I am yesterday, you are tomorrow.
4. His Majesty was in the Royal Residence with the ministers.
5. The foreigners were far away.

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# LESSON 7

## 7.1. DOUBLE ARTICULATION

The preceding lessons have introduced many of the basic components of the Egyptian sentence. Like all complex semiotic systems, Egyptian hieroglyphs display what the French linguist André Martinet has called "double articulation," and this on at least three different levels.

See A. Martinet, *Eléments de linguistique générale* (Paris, 1960).

First, a restricted set of graphemes—some representing *sounds*, others *morphemes* (that is, groups of sounds that constitute the minimal meaningful units of the language), others semantic determiners—are combined to form *words*. For example, the word for "two arms" is comprised of three consonants: ꜥ + *w* + *j*, which combine to make up two separate morphemes ꜥ ("arm") and *wj* (dual). Likewise, in hieroglyphic script four *graphemes* are involved, although these do not correlate one-to-one with the consonantal sounds.



ꜥ*.wj* "two arms"

Second, individual words are put together into *phrases,* which are in turn put together to make up a *clause*. Linguists define a clause as the combination of a subject and a predicate.

Phrase:  ꜥ*.wj mw.t=j* "the two arms of my mother"

Clause: 

*mk* ꜥ*ntjw m* ꜥ*.wj mw.t=j* "Look, the myrrh [is] in my mother's arms."

Subject Predicate

Third, a series of clauses can be combined to make up a *sentence*. Sentences in every language consist of one or more such clauses. All the sentences that we have looked at so far have consisted of a single clause. This is the most basic kind of sentence. Egyptian, like all languages, however, also has the ability to make *sentences consisting of several clauses*. For example, the English sentence "The guy is hot, though he dresses like a dork" has two clauses: "the guy is hot" (subject *the guy*, predicate *is hot*), and "though he dresses like a dork" (subject *he*, predicate *dresses like a dork*).

When a clause can stand by itself as a complete sentence, it is called a *main clause* or *independent clause*. A clause that cannot stand on its own is known as a *subordinate clause* or *dependent clause*. In our sample sentence, "The guy is hot" is a main or independent clause because it forms a complete sentence on its own; however, the clause "though he dresses like a dork" cannot stand on its own and so is a dependent or subordinate clause. A complex sentence will always have one main clause, followed by one or more subordinate clauses. Occasionally, however, sentences are comprised of two independent clauses: "Michael Jackson rocks, Madonna is a washout."

Egyptian hieroglyphs make use of many different kinds of subordinate clauses. For the moment we will concentrate on subordinate clauses that have nonverbal predicates.

### 7.1.1. SUBORDINATION

One way to modify the statement of fact that a nonverbal sentence expresses is to append a second nonverbal clause to the first, which in effect constitutes a type of extended adverbial comment on the topic. English makes wide use of such dependent clauses. In the following example, the subject "the man" is modified adverbially in two different ways:

(a) (b)
"The man was *in the house, while the boat was on the water.*"

| *Subject* | *Predicate [adverbial]* |
|---|---|
| The man [was] | (a) in the house [prepositional phrase] |
| | (b) while the boat was on the water [circumstantial dependent clause] |

In effect, the dependent clause ("while the boat was on the water") modifies *the whole* of the preceding statement ("The man was in the house"). English has a rich variety of conjunctions that help to specify the precise way in which any given dependent clause qualifies the main clause: "while," "since," "although," "because," "in spite of the fact," "whenever," and so on. Classical Egyptian, however, has only a limited number of such conjunctions and tends simply to concatenate a second clause (and then a third, a fourth, a fifth, and so on) after the main sentence, with no syntactic marker between them. To render our model sentence into Egyptian, the writer simply places the subordinate clause *in apposition*, directly after the main clause.



*jw s m pr*
The man [was] in the house



*dp.t ḥr mw*
[while] the boat was on the water.

The two clauses have the same syntactical structure: they are each a nonverbal statement with adverbial comment. The only thing that distinguishes them is that *the main clause begins with the particle* jw *(at left), but the subordinate clause does not. In statements of fact, the absence of* jw *normally indicates that the clause is a subordinate clause.* An alternate way of looking at the use of the particle *jw* is to consider it as a transformative particle that converts subordinate clauses into main clauses. This is a nonorthodox concept, but it may be useful to keep in mind. The basic function of the particle, however, would seem

to be that of establishing the temporal context between speaker and listener as the here and now—a point of reference.

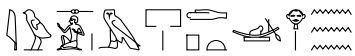
Note that in sentences that are *not* simple statements of fact, the particle *jw* or other introductory particles are not used. Such sentences do, however, constitute main (independent) clauses—imperatives, optatives, and so forth—and will be studied later in this book.

### 7.1.2. CIRCUMSTANCES

It is typical of Middle Egyptian that the exact nature of the connection between the main clause and the subordinate clause is not explicit: that is, from the bare concatenation one cannot tell whether the relationship is temporal, causal, concessive, and so forth. Depending on the context, the subordinate clause could be translated variously as:

- "when the boat is on the water."
- "while the boat was on the water."
- "because the boat is on the water."
- "since the boat is on the water."
- "now that the boat is on the water."
- "whenever the boat is on the water."
- "although the boat is on the water."
- "even if the boat is on the water."
- "in spite of the fact that the boat was on the water."

The subordinate clause expresses the conditions under which the "facts" presented in the main statement obtain. The precise relationship between those conditions and the facts of the main statement, however, are left up to the reader to infer from the context. In complex literary texts, such ambiguities can be used to suggest several different (and sometimes mutually exclusive) possibilities at once.



*jw s m pr | dp.t ḥr mw*

"The man is in the house | *when* / *while* / *since* / *whenever* / *because* / *although* / *even if* | the boat is on the water."

In this grammar, breaks between main and subordinate clauses are marked by a single vertical line ( | ); breaks between two sentences are marked with a double line ( | | ). This is for pedagogical purposes, only to aid beginning students and not part of standard Egyptological transliteration practice.

There are several types of subordinate clauses in Egyptian, but the type that is most frequently encountered is the one presented here. This type of subordinate clause is known as a *circumstantial clause*. It is very important to note that circumstantial clauses function as *adverbial modifiers* within a statement-of-fact construction. As with all nonverbal clauses, the time is not expressed and must be inferred from context. Depending on the context, then, our model sentence might just as well be rendered: "The man *was* in the house, *while* the boat *was* on the water"; "The man *was* in the house, *even though* the boat *is* on the water"; "The man *is* in the house, *because* the boat *was* on the water"; "The man *was* in the house, *since* the boat *has been* on the water"; and so on.

*To put this another way,* out of context *a sentence such as this is actually unreadable: it is not clear precisely what the writer wanted to say. The most one can infer is that the writer has established a* relationship *between the fact of the man's being in the house and the circumstance of the boat's being on the water.* In the examples below, the circumstantial dependent clauses are underlined in the transliteration.



*jw t3 nb m rš̈w.t | r<sup>ꜥ</sup> m p.t*

"Every land is joyful when the sun is in the sky."



*jw s r=j | sn=f m ḫnms=j*

"The man is against me, even though his brother is my friend."



*mk ḥm.t n(j).t jtj m njw.t tn mjn | ms.w=s m ḫnw*

"See, the king's wife is in this city today, while her children are in the royal Residence."

### 7.1.3. CIRCUMSTANTIAL CLAUSES WITH PRONOMINAL SUBJECT

The examples of dependent clauses given in the previous two sections all have nouns as the subject or the clause. In this case, the dependent clause follows immediately on the main clause. When the subject of the circumstantial clause is a pronoun, however, it requires the particle *jw* as a support to which the pronoun can be suffixed. It is never possible to begin a clause with a bare suffix pronoun as the subject. As their grammatical name implies, *suffix pronouns* must always be suffixed to something, and in clause-initial positions this is the particle *jw*. Compare the examples below:



*jw r<sup>ꜥ</sup> m p.t*



*s.t m pr*

"The sun was in the sky, when *the woman* was in the house."



*jw r<sup>ꜥ</sup> m p.t*



*jw=s m pr*

"The sun was in the sky, when *she* was in the house."

*Because suffix pronouns cannot stand on their own, but must be attached to something, the use of the particle* jw *is necessary even in circumstantial clauses that are subordinate. This is the only condition under which* jw *will begin a dependent clause of circumstance.* One of the things this means, however, is that when two

clauses follow one another, the second of which begins with *jw* + *suffix pronoun*, it is impossible to determine by grammatical means alone whether the second is a circumstantial clause dependent on the first, or the second is a new main clause. Only context and inference allow the reader to decide between these options, which again may well be ambiguous. Even in isolation, it is impossible to tell whether the phrase *jw=f m dp.t* means "He is in the boat" or "when/because/since/while/although he is in the boat."

Does the following fragment comprise two independent statements (sentences), or three?



*jt=n pw | | jw mw.t=n m pr=s | jw=f m pr-nsw m-ˁ ṯ3tj*

"It is our father. Our mother is in her house, while he [that is, our father] is in the palace together with the vizier." [circumstantial clause]

or *jt=n pw | | jw mw.t=n m pr=s | | jw=f m pr-nsw m-ˁ ṯ3tj*

"It is our father. Our mother is in her house. He [that is, our father] is in the palace together with the vizier." [new independent statement]

One of the challenges of reading connected Egyptian prose or poetry lies in segmenting the text into pertinent units, which in part involves deciding where a new main clause begins and which of the following clauses are dependent. In complex Middle Egyptian literature there is considerable play with the overlapping possibilities that the text as written yields.

### 7.2. VERBS: AN INTRODUCTION

So far we have considered only nonverbal sentences in Middle Egyptian, which predicate of their subject a quality (adjectival sentences), an identity (nominal sentences), or a circumstance (adverbial sentences). Verbs, however, are words that languages use to predicate of their subject an *action* ("to throw"), an *occurrence* ("to explode"), or a *state of being* ("to stand"). As with nonverbal sentences, the subject of a verbal sentence (that is, that which is being talked about) will be a noun, a pronoun, or a nominalized verb form, while the verb itself will attribute an action, occurrence, or a state of being to this subject. Verbs are the most complex part of any language, partly because they tend to have many different forms. In Standard English, for example, the verb *do* has five simple forms (*do, does, did, done, doing*), as well as numerous compound forms (*will do, should do, has done, had done, is doing, will be doing, should have been doing, were to have been doing*, and so forth). Given this plethora of forms, verbs are typically the most challenging part of learning any language, ancient or modern. In certain respects Egyptian verbs are simpler than those in Standard English, but in other ways they are more complex. It will take most of the next eleven lessons to explain the basic verb forms in Middle Egyptian.

Although students of Middle Egyptian grammar and linguistics usually distinguish between nonverbal and verbal sentences, differences between them are less pronounced than they may at first appear. This has given rise to such rather dubious grammatical categories as *pseudoverbal* and *pseudoparticipial* constructions. The fact is that certain nonfinite forms of the Egyptian verb figure regularly in so-called nonverbal sentences. Among other things, this means that a thorough understanding of nonverbal sentences in Middle Egyptian also requires understanding of how large parts of the verbal system work.

Lesson 8 looks at how two types of verbal forms figure in what are in essence nonverbal sentences with adverbial predicates. First, however, it is necessary to survey the different classes of verbs that occur in classic Middle Egyptian texts. However Egyptian scribes may have viewed the verbal system, it is useful analytically to distinguish between three forms:

1. *Root*. As is the case with the Semitic languages, the meaning of a verb in Middle Egyptian is dependent on an abstract grammatical entity known as the *root*—this is what you find indexed in a lexicon. Each root comprises a number of *radicals*, or root consonants, which partially determine what forms the verb may take. The root of the verb *sḏm* ("to hear") is simply *sḏm*.

2. *Stem*. In any given discursive context, however, the function and meaning of the verb are dependent on a derived form of the root that grammarians call the *stem*, which is the root plus any derivational morphemes, such as reduplication of a radical or voweling. In hieroglyphs, however, vowels normally remain unwritten. Most Middle Egyptian verbs have only a single stem, which is in most cases identical to the root—for example, *sḏm*, which should be analyzed as the *root* (*sḏm*) + a *zero morpheme* Ø. Other verbs have two stems: the *base stem,* which is again normally identical to the root; and the *geminated stem*, in which the last strong consonant of the base stem is doubled. Thus the root *qb* ("to cool") yields two stems: *qb* (base stem: root *qb* + Ø) and *qbb* (geminated stem). Others have three stems—the base stem, a geminated stem, and *–jj* stem. For example, the three stems of *prj* ("to go out") are *prj*, *prr*, and *prjj (*the last usually reduced in transliteration to *prj* or *pry*). Of whatever type, the stem always precedes any determinative(s).

3. *Prefix*. Under certain circumstances a prefix may be added to the front of the stem. Prefixes were a common feature of verbs in Old Egyptian; they also reappear in Late Egyptian. In Middle Egyptian, however, they are relatively rare. For classificatory purposes there is only one prefix of importance in the Middle Egyptian verbal system, and that is an initial radical *s-*, added to the base stem or occasionally to the reduplicated stem of the verb to express causation. For example, the base stem *ꜥnḫ* ("to live"), when prefixed with an *s-* to form *sꜥnḫ* means "to cause to live"—that is, "to give life," "make live." Similarly, the reduplicated stem *qbb* "to be cool"), when prefixed with an *s-* causative *sqbb* means "to make cool," "to cool down."

Middle Egyptian verbs also take affixes—*suffixes* (for example, the morpheme *-.n,* which is the normal marker of relative past time), as well as *endings* (for example, the morpheme *-.tw*, which indicates the passive voice, or *–tj.fj*, the masculine singular ending of the future participle). All of these different verb forms with their affixes are introduced gradually in due course over the remainder of the book. As a first step, however, it is necessary to learn the different classifications into which verbs fall, prior to addition of suffixes or endings.

### 7.3. VERB CLASSES

Egyptian has nothing like the *binyānim* that one encounters, for example, in Hebrew. Rather, to know how properly to inflect an Egyptian verb, it is first necessary to know what class it belongs to. Formal classification of the verb is based on three main criteria: the number of radicals, the mutability of the stem, and *s*-causatives.

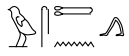
### 7.3.1. NUMBER OF RADICALS

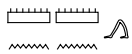
The root of an Egyptian verb may have up to five radicals; most have either two or three—three being the most common, one and five fairly rare.

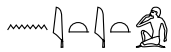
1 radical  *j* "to say" [A] {The only instance in Middle Egyptian—hence, statistically insignificant}

2 radicals  *ḏd* "to speak" [AB]

3 radicals  *ḥ3b* "to send" [ABC]

4 radicals  *wsṯn* "to stride" [ABCD]

 *mnmn* "to move rapidly, to quake" [ABAB]

5 radicals  *njtjt* "to stammer" [ABCBC]

N.1. All roots with five radicals are reduplications of original triconsonantal roots [ABCBC or AB*j*B*j*]; often the triliteral form is attested as well.

 *nhmhm* and  *nhm* "yell"

 *ḏdjdj* and  *ḏdj* "endure"

N.2. Old Egyptian possessed a few verbs with six radicals in their root, again reduplicated forms of triconsonantal roots—for example, *nḏdnḏd* ("to endure")—but these virtually disappear in standard Middle Egyptian or are reduced to five radicals (*nḏdḏd*).

Most five-radical roots probably connote a more intense or extended action than their triliteral counterparts: thus *nhmhm* ("to yell loudly") versus *nhm* ("to yell").

### 7.3.2. MUTABILITY OF THE STEM

Regardless of the number of radicals, grammarians traditionally divide Middle Egyptian verbs into two broad types: *strong verbs* (the more common) and *weak verbs* (the more difficult to learn).

1. *Strong verbs*. These verbs occur only in a base stem that remains *invariable*. The stem is fixed, and it does not alter with usage—that is, whether the verb form is infinitive, past, present, future, active, passive, subjunctive, and so forth, it always remains the same. Unlike verbs in Indo-European languages, strong verbs in Egyptian show no conjugation, although the stems do take various affixes (suffixes and endings) that mark the stem for tense, aspect, voice, and mood. For example, the strong verb *sḏm*

("to hear") never changes its base form, regardless of the grammatical function to which it is put, or the affix markers that attach to it. Study these strong verbs below:

| | |
|---|---|
|  *sḏm* | infinitive |
| | imperative |
| | present active |
| | perfect passive |
| | indicative |
| | subjunctive |
| | emphatic |
| | *and so on* |
|  *sḏm.n* | perfect active [stem + affix] |
|  *sḏm.tw* | present passive [stem + affix] |
|  *sḏm.w* | negatival complement [stem + affix] |
|  *sḏm.j* | participle [stem + affix] |

Indo-European grammatical terminology, does not quite do justice to the specificities of Afroasiatic verbal systems and Middle Egyptian in particular. It is used here for the sake of introduction and convenience.

Since the majority of the forms of the verb *sḏm* ("to hear") are simply *sḏm*, it is a combination of (1) *syntactical* position and (2) *context* that allows the reader to distinguish between tense, aspect, voice, and mood in any particular instance. In other words, when reading Middle Egyptian, it is not simply the form of the verb to which the one must attend, but also the *placement* of the verb in the sentence, its *affixes* (if any), as well as the general *context* of the statement.

2. *Weak verbs*. By contrast, a minority of Egyptian verbs have stems that are *variable*—that is, the stem changes depending on the grammatical function of the verb. Some have both a base stem and a reduplicated stem; others, a base stem, a reduplicated stem, and a stem in *–jj*. So, for example, the weak verb *mrj* ("to desire") shows three basic forms of the stem before the addition of any affixes.

| | | | |
|---|---|---|---|
| 1. |  *mrj* | imperative | [base stem] |
| | | present active | |
| | | perfect passive | |
| | | indicative | |
| | | *and so on* | |
| 2. |  *mrr* | emphatic | [reduplicated stem] |
| | | participle | |
| 3. |  *mrjj* [> *mrj*] | indicative | [*-j* stem] |
| | | subjunctive | |

All these forms are explained in upcoming lessons. The important thing to remember at this point is that *when dealing with* weak verbs, *always pay attention to the form of the stem that is required for each tense, aspect, voice, or mood*. The form of the stem required is given in tables before each new verb form is introduced.

The stems of mutable verbs fall into one of three subclasses: *ultimae infirmae* (3rd and 4th weak verbs), *ultimae geminatae* (2nd and 3rd geminating verbs), and a small group of irregular verbs whose idiosyncrasies have to be memorized ad hoc.

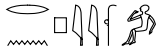
1. *3rd weak*. The final radical of the root is weak ( *-j* or *–w*) [AB*j*, AB*w*, ABC*j*]:

 *mrj* "to want, desire, like, love" ["3rd weak"]

 *prj* "to go or come out" ["3rd weak"]

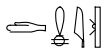
 *rš̈w* "to rejoice" ["3rd weak"]

 *ḥmsj* "to sit" ["4th weak"]

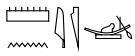
 *rnpj* "to grow young" ["4th weak"]

N.1. *The final weak consonant is almost never written in hieroglyphs, but transliterations should always indicate its presence nonetheless*. This class of verbs can normally be determined in the vocabulary or dictionaries by the presence of final *–j* or *–w* in the root.

N.2. Some verbs with *–j* as their final radical, however, are strong and accordingly their roots do not mutate. This cannot be deduced from observation of the root or stem and must accordingly be learned with the verb itself. Take these examples:

 *dmj* "to touch" ["strong"]

 *tnj* "to age" ["strong"]

 *mnj* "to moor" ["strong"]

 *ḥḥj* "to seek" ["strong"]

2. *Geminating*. The last radical of the root geminates [A<u>BB</u>, AB<u>CC</u>]:

 *qbb* "to be cool" ["2nd geminating"] [root: *qb*]

 *špss* "to enrich" ["3rd geminating"] [root: *šps*]

3. *Irregular verbs*. These verbs belong to one of the above classes of weak verbs but, in certain forms, they differ from the other verbs in their group.

 *jw*,  *jj* "to come"

 *jnj* "to bring, fetch"

 *rdj* "to give"

 *m33* "to see" [root: *m3*]

 *wnn* "to be, exist"

The peculiarities of the various classes and those of the irregular verbs should be committed to memory as each new verb form is studied. In particular, the forms of the third weak and the second geminating classes must be thoroughly memorized.

### 7.3.3. S-CAUSATIVES

Regardless of how may radicals the verb may have, or whether it is weak or strong, the addition of the prefix *s-* converts the stem into a *causative*. So, for example: *s + stem X > to cause X*.

 *s + ḏd > sḏd* "to cause to speak" > "to recount, tell"

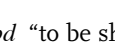
 *s + qbb > sqbb* "to cause to be cool" > "to refrigerate"

 *s + ꜥq > sꜥq* "to cause to enter" > "to send in"

This does not mean that all verbs are attested in a causative form, although theoretically this would seem possible. Note, moreover, that some adjectival predicates can be converted into causatives as well—for example, *s + nfr > snfr* ("to beautify").

N.1. No four-radical causative verbs from nonreduplicated roots—that is, *sABCD—are known. Five radical causatives—for example, *sm3wj* ("to renew")—are extremely rare. *The s-causatives of weak verbs also have mutable stems, although the patterns here are somewhat different. This means that for every weak verb and every s-causative, you need to know which form of the stem is used for each particular tense, aspect, mood, or voice. Again, this information is provided in tables that precede the introduction of each new verb form.*

N.2. Not all verbs that begin in *s-* are causatives. Many common verbs have *s-* as the first radical of their root with no causal implication—for example, *sḏm* ("to hear") or *stp* ("to select"). To render causative verbs whose radicals begin with *s-*, a second *s-* must be prefixed to the stem. For example:

 *spd* "to be sharp" →  *sspd* "to sharpen"

 *snb* "to be healthy" →  *ssnb* "to make healthy," "to cure"

The chief difficulty with the study of Egyptian verbs is that different forms tend to be written alike despite what in the spoken language were different pronunciations. Also, the Egyptians, not feeling the need to indicate every detail, regularly left off the endings or other markers that we would consider indispensable. Although knowledge of both morphology and syntax is necessary for a correct analysis

of an Egyptian phrase, one must very often deduce the form from the syntax and the meaning in context. A thorough grasp of Egyptian syntax is therefore essential. Close attention to word order and grammatical context is the key to any understanding of Egyptian verbs.

## 7.4. INFINITIVES

An *infinitive* is a nonfinite, nominal form derived from verbal roots. A language such as Latin has numerous infinitives—*amare* ("to love"), *amari* ("to be loved"), *amavisse* ("to have loved"), *amaturum esse* ("to be about to love"). In Middle Egyptian, however, there is only one infinitival form, which refers to action in the abstract—that is, action without regard for tense, mood, aspect, or voice. In some respects, the Egyptian infinitive corresponds to the English infinitive; in others, however, its usage is quite different. Unlike English, form alone will not distinguish the Egyptian infinitive from other parts of speech. As we saw earlier in the case of the verb *sḏm* ("to hear"), the same triliteral stem can be infinitive, imperative, emphatic, indicative, subjunctive, and so on. As always, the key to distinguishing the infinitive *sḏm* from other forms is syntactic position and discursive context.

In all respects, the Egyptian infinitive functions fully as a noun (denoting verbal action), and it can occur in any place that one might use a noun: with suffixes, as the direct object of verbs, after prepositions, and so on. The infinitive may serve as the subject of a sentence together with a conjugated verb or even as the subject of a predicate adjective. Sometimes the Egyptian infinitive can be translated by an English infinitive ("He wanted to catch fish"). In meaning, however, the Egyptian infinitive is often closest to the English gerund (also a verbal noun), such as "my going," "much shouting," "swimming after eating," and so forth. Sometimes it may be more convenient to translate the Egyptian with other derived verbal nouns—for example, "the arrival," "our descent," or "her fear."

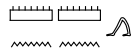
> Like Middle Egyptian, English not only has infinitives ("to tax," "to deploy," "to come"—marked by the preceding preposition *to*), but also such words as "taxation," "deployment," and "coming," which are verbal nouns derived from the verb stem with the addition of various suffixes. English also has such words as "cough," "peal," "rape"—verbal nouns that come directly from the verbal root.

The Egyptian infinitive has no tense and no voice. *It is neither active nor passive, and therefore can be translated in either way*, although the active sense is by far the more common. Infinitives are by definition nonconjugated forms (they do not form a unit with a subject). In fact, that is often precisely why scribes used the infinitive rather than one of the conjugated nominal verb forms (introduced later in Lessons 10 and following). In the remainder of this lesson, we look at the various forms of the Egyptian infinitive; in the Lesson 8, we begin to introduce some of its basic uses.

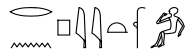
### 7.4.1. FORMS

The Middle Egyptian infinitive has two forms: (1) the *stem without endings*, and (2) the *stem + final –t*. The choice of form depends on the verb class—that is, how many radicals the stem has, whether it is strong or weak, and whether it is causative or not. There are also a few irregular verbs.

1. *Stem without ending.*

| | | | |
|---|---|---|---|
| 2-radical: | *ꜥq* |  | "to enter" |
| 3-radical: | *sḏm* |  | "to hear" |
| 4-radical: | *mnmn* |  | "to quake" |
| 5-radical | *njtjt* |  | "to stammer" |
| causative 3-radical: | *swḏ3* |  | "to convey" |
| causative 4 / 5-radical | *sḫḏḫd* |  | "to invert" |
| 2nd gem. | *ktt* |  | "to be small" |

2. *Stem + final -t ending.*

| | | | |
|---|---|---|---|
| causative 2-radical | *sꜥq.t* |  | "to cause to enter" |
| 3rd weak | *jrj.t* |  | "to do, make" |
| 4th weak | *rnpj.t* |  | "to grow young" |
| causative 3rd / 4th weak | *sḫpj.t* |  | "to lead" |

3. *Irregular.*

| | | |
|---|---|---|
| *jw.t, jj.t* |  | "to come" |
| *jnj.t* |  | "to bring" |
| *rdj.t* |  | "to give" |
| *m33, m3n* |  | "to see" |
| *wnn* |  | "to be" |

Occasionally, the unreduplicated root *m3* occurs as the infinitive, but this is very rare.

*Exception:* *šm.t*  "to go"

*Šm* is a 2-radical verb, not a third-weak verb, but for reasons that are not clear, its infinitive takes a final *–t*.

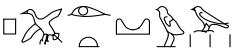
N.1. In essence, the infinitive is the verb to which either one of two morphemes are added: -Ø or –*t*. Hence:

*mn* + ø = *mn*

*smn* + *t* = *smn.t*

*jrj* + *t* = *jrj.t*

N.2. Unlike nouns, the infinitive cannot be made dual or plural. Instead, it is always treated as *masculine singular*, even when it has the ending –*t*. Despite this, it is useful to write the infinitival ending –*t* with a dot, to distinguish it from such infinitives as *njtjt*, where the final –*t* forms part of the stem. Thus:

 *p3 jrj.t ḏw.w* "this [masc. sing.] doing [-*t* ending] of evil things"

This means that infinitives need to be distinguished from other types of verbal nouns that take the feminine ending. For example:

 *prj.t r p.t* "Procession to Heaven" [noun]

In this case, *prj.t* is also derived from the verb *prj*, but it is not the infinitive. *Both, however, look identical in hieroglyphs!* Only context will tell what the form is.

 *prj.t* "to emerge" or "procession"?

### 7.4.2. USAGE

The main uses of the infinitive are covered in subsequent chapters. For now it is sufficient to memorize their forms.

### VOCABULARY: BASIC VERBS

 *3ṯp* to load

 *jw*,  *jj* to come

 *jnj* to bring, fetch

 *jrj* to do, make

 *jṯj* take possession of, carry off

 *ḥr* to set upright

 *ꜥq* to enter; to set (of sun)

 *wpj* to open

 *wnm* to eat

 *wḏ3* proceed, go

 *m33* to see

 *mn* to be firm, established, enduring

 *prj* to go or come out

 *rḫ* to learn

 *mrj* to want, desire, like, love

 *rdj* ;  ,  *dj* to give, put, place

 *ḥ3j* to come down, descend

 *ḥ3b* to send; to write to

 *ḥmsj* to sit, dwell

 *ḥsj* to favor, praise

 *ḫpr* to come into being, occur, change; to exist, be

 *sḏm* to hear (+ *n* to listen to)

 *šm* to go

 *qbb* to be cool

 *gmj* to find

 *ḏd* to say, speak

*Biconsonantals*

 *jn*

 *ꜥq*

 *m3*

 *ḥs*

 *gm*

 *dj*

 *ḏ3*

*Triconsonantals*

 *ꜥḥꜥ*

 *sḏm*

**EXERCISES**

A. Transliterate the following sentences and translate them from Middle Egyptian into English.

1. 
2. 
3. 
4. 
5. 

6. 

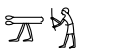
7. 

8. 

9. 

10. 

B. Give the infinitive of the following verbal stems in hieroglyphs as well as in transliteration. Supply an English translation.





















## FURTHER READING


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# LESSON 8

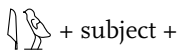
## 8.1. THE PSEUDOVERBAL CONSTRUCTION

One of the most common ways the Egyptian sentence comments adverbially on its subject is through the use of a prepositional phrase. As a verbal noun, the infinitive in Middle Egyptian can serve as the object of a preposition. Accordingly, the combination *preposition + infinitive* can be used to form an adverbial comment in a nonverbal sentence. Egyptologists conventionally call this type of adverbial predicate *pseudoverbal*: "verbal" because it involves a verb form (the infinitive) and "pseudo" because syntactically it is a nonverbal predicate (an adverbial comment on the subject of the sentence). The term is regrettable but nonetheless firmly entrenched in traditional Egyptian grammars, and we use it in this book as well.

Not every combination of *preposition + infinitive* can be used in the pseudoverbal construction. In fact, Middle Egyptian employs only three: *ḥr* + infinitive (progressive action), *m* + infinitive (verbs of motion), and *r* + infinitive (the allative).

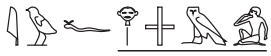
### 8.1.1. *Ḥr* + INFINITIVE: PROGRESSIVE ACTION

The infinitive of a transitive verb following the preposition *ḥr* is used to express ongoing action or action that is in progress. In general, it corresponds to the English progressive tenses "is doing"/"was doing" (*ḥr jrj.t*) and to the French *en train de faire*.[1] In other words, the process is presented in its development—the construction refers to a moment after the action has already commenced and before it has finished. The basic sentence pattern is:

 + subject +  + infinitive

The verbs found in this construction are generally transitive—that is, they are capable of taking a direct object, whether or not such an object is expressed. As for the preposition *ḥr*, it loses its semantic value almost entirely; this occurs frequently in other languages—compare Dutch: *ik ben aan het schrijven*. Nevertheless, the construction is at least formally a prepositional phrase, so that the pseudoverbal *ḥr* + *infinitive* technically functions as the adverbial predicate in a nonverbal sentence. Compare the following examples:

 *jw=f m p.t* "He is *in the sky*."

 *jw=f ḥr wnm* "He is eating."

1. Cf. Hoch, 73.

 *jw=f m sḫ.t* "He was *in the marshland*."

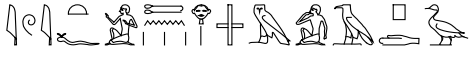
 *jw=f ḥr bḥs* "He was hunting."

N.1. The rules concerning the presence and absence of *jw* and *mk* apply in pseudoverbal constructions as well. Moreover, like other sentences with adverbial comment, no form of the verb "to be" occurs in such constructions either; therefore there is no tense distinction per se. Instead, one must rely on the context to establish the time frame. Thus, if the context is past time, one would translate "he was embracing" / "he was loading." Occasionally, the time frame is future.

N.2. It is important to keep in mind that the infinitive is a *verbal noun*. As a noun, it stands as the object of the preposition *ḥr*. As a verb, however, it can take a *direct object*—that is, a noun or pronoun that receives the *action* of a verb or shows the *result* of the action. When the direct object was a pronoun, scribes used the suffix series:

 *jw s3.t=j ḥr jnj.t mw* "My daughter is fetching water."

 *jw=s ḥr jnj.t=f* "She is fetching it.

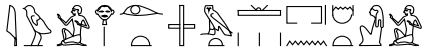
 *jw jt=ṯn ḥr wnm 3pdw* "Your father is eating duck."

 *jw=f ḥr wnm=f* "He is eating it."

As a verbal form, the infinitive can also govern an *indirect object*, which indicates to whom or for whom the action of the verb is done, or who is receiving the direct object. For example:

 *jw=n ḥr sḫt kj.w n ṯ3tj*

"We are hunting baboons for the vizier."

 *jw=j ḥr jrj.t jmj.t-pr n ḥm.t=j*

"I am drawing up a will for my wife."

N.3. The *jw=f ḥr + infinitive* can also refer to regularly repeated action. This use is close to the English present perfect constructions: "I have been smoking pot for years"; or "She has been dancing ever since she saw Ginger Rogers on TV."



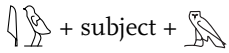
*jw=f ḥr wnm nr.wt ḥnꜥ swr ḥnq.t r-mn-m hrw pn*

"He has been eating vultures and drinking beer down to this day."

Note that both *wnm* and *swr* are objects of the preposition *ḥr*—that is, the main pseudoverbal construction is *jw=f ḥr wnm ḥnꜥ swr* ("he [has been] eating and drinking").

### 8.1.2. *M* + INFINITIVE: VERBS OF MOTION

Instead of the pseudoverbal construction *ḥr* + *infinitive*, scribes sometimes used the preposition *m* with verbs of motion as well as with certain other intransitive verbs (for example, *ḫpr* ["to become, come into existence"]) in what is syntactically an identical construction.

 + subject +  + infinitive

There is, however, an important difference in meaning between *ḥr* + *infinitive* and *m* + *infinitive*. Whereas the former is durative, indicating action that is in the process of unfolding, *m* + *infinitive* is either (1) *ingressive*—that is, it expresses action that is just about to start, or is on the point of being undertaken (compare with the French *futur proche* "Je vais faire . . . "); or (2) *inchoative*—that is, it represents a process that is just getting under way. For example:

 *jw=j m ḥ3j.t r njw.t* "I am about to go down to town."

 *jw rˁ m prj.t* "The sun was just coming forth."

This construction—sometimes called the *internal progressive*—generally denotes self-propelled movement or displacement rather than movement due to some external agency. It represents the subject as caught up *within* the action (*m* "in") rather than merely external to it (*ḥr* "on" or "upon"). The nuance is difficult to capture in English but relatively clear in French:

 *jw=j ḥr jw.t* "I am coming." [French: *Je viens*]

 *jw=f m jj.t* "He is approaching." [French: *Il s'en vient*]

In fact, the construction *m* + *infinitive* is well attested in Old Egyptian (for example, in the Pyramid Texts) as well as in later stages of Middle Egyptian—a distribution that suggests its survival in the spoken idiom. In early Middle Egyptian, however, the construction seems to have been largely purged from the literary language.

For an instructive parallel to such linguistic "cleansing," see M. Bloomer, "Literary Censors and Marble Latin," in *Latinity and Literary Society at Rome* (Philadelphia, 1997), 18–37.

### 8.1.3. PROGRESSIVE CIRCUMSTANTIAL CLAUSES

When employed in a subordinate clause, a pseudoverbal construction (whether past or present) functions like any other adverbial clause placed in dependent position. That is to say, it modifies the whole of the main clause that precedes it and, in the case of the pseudoverbals in *ḥr* or *m*, typically refers to ongoing activity that was (or is) taking place while the action in the main clause took (or takes) place. For example:



*jw ḫnw m sgr | ḫt.w ḥr gmgm t3 ḥr mnmn*

"The Residence lay hushed *as trees were breaking and the ground shook.*"

 *jw nsw m ḫntj.t | r ḥr ḳ*

"The king was just sailing upstream *as the sun was setting.*"

When the subject of the circumstantial clause is pronominal, the usual rules regarding *jw + suffix pronoun* apply.



*jw ḫm.t n(j).t ḥ3.tj- m ḳ | jw=f m prj.t*

"The wife of the nomarch was about to go in as he was just coming out."

### 8.1.4. *R* + INFINITIVE: THE ALLATIVE

Like the durative *jw=f ḥr sḏm* or the ingressive/inchoative *jw=f m jj.t*, the pseudoverbal construction *r + infinitive* regularly constitutes an adverbial predicate in nonverbal sentences. In this case, however, the meaning is oriented toward the future, as is indicated by the preposition *r* ("toward,""in the direction of"). Hence the sense implicit here is of an action that is imminent, that is destined to take place, which thus endows the sentence with a slight nuance of obligation. The basic sentence pattern is:

For the term "allative" (from the French preposition à "to" [compare with Egyptian *r*], see A. Martinet, *Grammaire fonctionnelle du français* (Paris, 1997), section 4.28c.

 + subject +  + infinitive

The notion involved is very similar to English "I am planning to do X." The subject is described as directing itself toward the completion of the action implied in the verb but in some indeterminate future. For example:

 *jw b3k r wnm* "The servant is going to eat."

Although the preposition *r* here is conventionally termed "the *r* of futurity," strictly speaking this is not a future tense. The future proper—which Egyptian expresses through the temporal auxiliary *wnn*—situates the designated action at some prospective point ("Tomorrow the servant will eat"). The allative, by contrast, is temporally present, even though the designated action is to be realized in the future: "The servant (who is here right now before me) is going to eat (tomorrow)." In other words, the allative conveys the speaker's conviction *in the present* that the subject of the proposition will, at some later point, effectuate an action that is not yet realized.

Middle Egyptian actually contains no less than eight different constructions that express different modalities of the future; see Malaise-Winand, section 790.

 *jw dp.t r jj.t m ḫnw* "A ship will come from home."

 *jw=j r jṯj.t 3=sn* "I shall take their donkey."

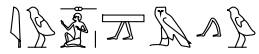
From these examples it is clear that the allative is, in part, intentional in force; the future proper, however, simply situates the action in the future.

### 8.2. THE STATIVE

In Egyptian, the *stative* (also known as the "old perfective," "pseudo-participle," or "qualitative") is a separate form of the verb that expresses the state or the condition of the subject of a clause. Hence, although properly speaking not an adverb, it can function as the predicate in an adverbial sentence or introduce a dependent clause of circumstance that modifies the main clause of a sentence. The sentence structure is thus identical to what we find in nonverbal sentences with adverbial comment. The basic sentence pattern is:

 + subject + stative [ + *additional modifiers* ]

Grammatically, then, the function of the stative is adverbial, although it never forms part of a prepositional phrase. To generalize, the stative focuses on the result of an action—on the ensuing state—and not on the action per se. In particular, with verbs of motion, it conveys the notion that the subject *has* departed or *has* arrived.

 *jw s šm.w*

| *1. Particle* | *2. Subject* | *3. Predicate* |
|---|---|---|
|  *jw* |  *s* |  *šm.w* |
| [New sentence] | (the) man | gone away |
| | "The man has left" | |

- With *intransitive verbs*—verbs that are used to describe an action that remains with the subject—the stative describes the subject with regard to the *result* of the action. For example, the stative form of the verb *jj* "to come" conveys the sense that the person "has arrived"(having come, the subject is now here). Often, it indicates a condition, such as "fallen into ruins" (that is, "dilapidated"). Like the allative, what the stative really expresses is concurrent tense and in general should not be thought of as "past."
- With *transitive verbs*—that is, verbs used to describe an action that is "transferred" from the subject, usually to a recipient object—the stative indicates that the person or thing has undergone the action (the stative of *rḫ* "to learn" is an exception [see 8.2.4. below]. Generally, it is clearest to translate this in English in the *passive voice*, although it is important to remember that in Egyptian the stative is not grammatically a passive form. So, for example, the stative form of the verb *ꜣtp* ("to load") means "loaded," as in he put the bags of barley on the donkey: the donkey is now [in the state of being] "loaded."
- Many *adjectives* can be put into the stative to indicate that the state or condition of something is "hot," "glorious," "hungry," and so on. Often one can translate "Y has become X"; for example, the stative form for *nfr* ("good, happy, beautiful") can mean "The woman *is happy*" or "The boy *has become beautiful*."

*For independent uses of the stative, see Lesson 10.*

The Middle Egyptian stative has its own set of forms, which for the most part are readily distinguishable from authentic conjugations of the verb. The stative is composed of the *stative stem + stative ending.*

*The stative stem.* The base stem of the stative is identical to the *root* of the verb. Strong, 3rd / 4th weak, and causative verbs retain all of their radicals without affixes of any sort. However, *2nd and 3rd geminating verbs show* no gemination *in the stative stem.* Hence:

strong:  *ḏd-* ,  *sḏm-*

3rd weak:  *prj-*

4th weak:  *ḥmsj-*

2nd geminating:  *qb-* [no gemination]

causative:  *sḏd-*

irregular:  *mꜣ-* [no gemination]

 *rdj-* or  *dj-*

*For more on the root of the verb, see Lesson 7, "7.2. Verbs: An Introduction."*

*The stative endings.* The stative involves different endings depending on the person, number, and gender of the topic on which it comments—that is, the stative agrees with its subject. Some grammarians consider these endings as the *pronominal subject* of the stative, but it is better to think of them as a declension. The endings are affixed directly to the stem, generally *after the determinative(s),* separated by a dot in transliteration. The forms are detailed in Table 8.1.

Table 8.1. The Stative Endings

| *Singular:* | *Common* | *Masculine* | *Feminine* |
|---|---|---|---|
| First person |  *.kwj* | | |
| Second person |  *.tj* ,  *.t(j)* | | |
| Third person | |  *.w, Ø* |  *.tj* ,  *.t(j)* |
| *Plural:* | | | |
| First person |  *.wjn* | | |
| Second person |  *.tjwnj* | | |
| Third person |  *.w, Ø* | | |

Variants include:

- first-person singular: 
- second-person singular:  placed before the determinative(s)
- third-person feminine singular:  placed before the determinative(s)
- third-person masculine singular/plural:  placed before the determinative(s)

 In the stative the *–w* ending of the third-person masculine singular and the third-person plural is usually not written at all, so *sḏm* for *sḏm.w*.

### 8.2.2. THE STATIVE IN MAIN CLAUSES

In nonverbal sentences with adverbial predicates, the stative follows immediately *after* the subject upon which it comments, although it will not break up compound nouns or phrases in bound construction such as *ḥw.t-nṯr* ("temple"). The *subject* may be either a noun or a pronoun. Study the following examples:

 *mk s ꜥḥꜥ.w ḫr wꜣ.t* "See, the man is standing on the road."

 *jw ḥw.t-nṯr Rꜥ qb.tj* "The temple of Rē was cool."

Note that in the bound construction *ḥw.t-nṯr* ("temple") the stative modifies the head noun *ḥw.t*, not *nṯr* which is simply a direct genitive dependent on *ḥw.t*. The fact that the stative is feminine, modifying *ḥw.t*, has nothing to do with the honorific transposition that places *nṯr* graphically immediately before *ḥw.t*. Also, note the distinction between this formulation and the phrase *ḥw.t-nṯr qbb.t*, which simply means "the cool temple" and does not form a sentence on its own.

 *jw=ṯn ḥsj.tjwnj* "You (pl.) are praised."

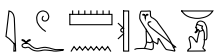
 *jw=j ꜣṯp.kwj m rm.w* "I am loaded down with fish."

 *mtn Km.t nfr.tj*

"See [pl.], Egypt is fortunate." [→ adjective (*nfr*) in the stative]

 *mk nr.t stj.t(j)*

"Look, the vulture is shot." [→ defective writing of stative]

 *jw=f mn(.w) m nb*

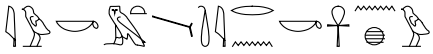
"He was established as lord." [→ defective writing of stative]

 N.1. As is typical with nonverbal sentences, tense must be inferred from context. So too with defective writings such as *jj.t(j)*, which looks identical to the infinitive *jj.t*—only the syntactic context of the sentence tells you that this must be stative and not the infinitive.

 Similarly with *mn*(*.w*), only a stative would follow a pronoun directly in a clause of this nature, never the infinitive.

### 8.2.3. THE STATIVE IN DEPENDENT CLAUSES OF CIRCUMSTANCE

Like the other types of adverbial predicates we have looked at, the *subject + stative* construction can also form a *dependent clause of circumstance*, modifying the whole of the main clause that precedes it. As expected, the particles *jw* and *mk* are not used to introduce the subordinate clause, unless the subject is a pronoun.

 *jw=k m(w)t.tj | rn=k ˁnḫ.w*

"You are dead, but your name has lived on."

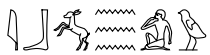
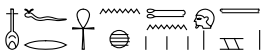
 *jw nsw m ḥdj*(*.t*) | *jb=f ꜣw*(*.w*)

"The king came sailing downstream, happy at heart."

 *jw=k m sꜣ=j | jw=j ˁnḫ.kwj*

"You were like a son to me, while I was alive."

More commonly, however, if the subject of the dependent clause is expressed either as a noun or a pronoun in the main clause, it is not repeated at the head of the dependent clause. This yields the following syntactic pattern, in which the stative appears in the dependent clause in the initial position:

| *Main Clause* | *Dependent Clause* |
|---|---|
| *jw*/*mk* + subject + predicate | stative |
| predicate adjective + subject | stative |
|  |  |
| *jw ḥrw m pr=sn* | *qb.w* |
| "The family is in their house | since it has cooled down." |
|  |  |
| *jw p.t ḥr=k* | *rdj.tj m mstp.t* |
| "Heaven is over you, | for you have been set on the bier." |
|  |  |
| *mk nb-pr sḏr*(*.w*) | *jbj.w* |
| "See, the house-master has gone to bed | [although he is] thirsty." |
|  |  |
| *nfr ˁnḫ=ṯn tp tꜣ* | *wḏꜣ.tjwnj* |
| "You shall have a good life on earth, | [all the while] prospering." |

In the second example the object of the preposition *ḥr* is not specified at the outset of the dependent clause, or recapitulated by *jw=k*. Similarly, in the third sentence the subject of the main clause *nb-pr* ("master of the house") is modified in the dependent clause by the stative *jbj.w*, without either nominal or pronominal recapitulation. In the fourth example the suffix pronoun *=ṯn* ("you [pl.]") is modified in the dependent clause by the stative of the adjective *wḏ3* ("prosperous, flourishing"), again without a resumptive *jw=ṯn* at the outset of the subordinate clause. More literally—although unidiomatically for English—these dependent clauses could be translated respectively as "being in a state of having been placed," "being in a state of thirst," and "being in a state of prosperity."

### 8.2.4. THE STATIVE OF  *rḫ* ("TO KNOW")

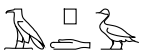
The verb *rḫ* means "to learn," "to find out," "to experience." To express the idea "to know," Egyptians mostly used the stative of *rḫ*: "being in the state of having learned" = "to know." The syntax remains *subject + stative*, but in this idiom the stative of *rḫ* is not passive in meaning. Rather, it is active and can take a direct object.

 *jw=j rḫ.kwj rn.w=ṯn* "I know your names."

 j*w s pn rḫ.w b3.w dw3.tjw*
"This man knows the powers of those in Duat" [those who live in the Underworld].

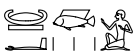
More literally one could translate: "I am experienced about your names" or "This man is experienced about those who live in the Underworld." Classical Egyptian does not have a verb whose semantics correspond precisely to the English sense "I know."

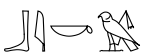
#### VOCABULARY: ANIMALS

 *3pd* bird, duck

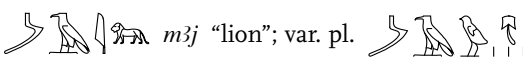
 *wšn* wring the neck (of birds)

 *ꜥ3* ass

 *wḥꜥ* fisherman, fowler

 *bjk* falcon

 *bḥs* to hunt (in the wild)

 *m3j* "lion"; var. pl.

 *mjw* cat

 *mmj* giraffe

 *msḥ* crocodile

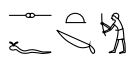
 *nw* hunter

 *nr.t* vulture

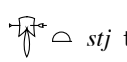
 *rm* fish (n.)

 *Ḥp* Apis bull

 *ḥf3w* snake

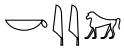
 *sfṯ* to slaughter, sacrifice (animals)

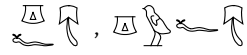
 *sḫt* to trap, snare, catch

 *stj* to shoot (with a bow, harpoon, and so on)

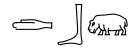
 *sd* tail (n.)

 *k3* bull, steer

 *kj* baboon

 *g(w)f* long-tailed monkey

 *ṯsm* dog, hound

 *db* hippopotamus

*Biconsonantal*

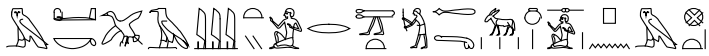
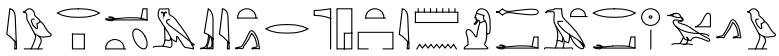
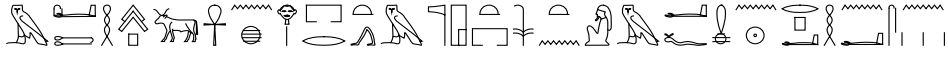
 *tj*

*Triconsonantal*

 *wḥ*ˁ

## EXERCISES

A. Transliterate the following sentences and phrases, and translate them from Middle Egyptian into English.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

B. Translate the following sentences from English into Middle Egyptian. Write the hieroglyphs and supply a transliteration.

1. The nomarch has been praising this scribe since he arrived yesterday.
2. The man is going to seize their boat while the giraffes, baboons, and monkeys are in it.
3. I know your names for you are in Duat with Osiris, the foremost of Westerners.
4. My mother will send my father to the city since his heart is happy today.
5. We will place the gold before the great god Re once we are in his estate.

## FURTHER READING


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# LESSON 9

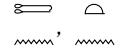
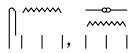
## 9.1. DEPENDENT PRONOUNS

The third and final series of pronouns that Middle Egyptian uses are the *dependent pronouns*. Unlike *suffix pronouns*, which are enclitic, the dependent pronouns function syntactically as separate words, although they cannot stand entirely on their own in the way that independent pronouns do. Their most important use is as the direct object of verbs, and so correspond closely to the English accusative (direct object) pronoun series: "me," "him," "her," "them," and so on. Therefore they must be thoroughly committed to memory.

### 9.1.1. FORMS

Review "6.3. Suffix Pronouns" in Lesson 6, if you have not yet learned these by rote. In absorbing the dependent series, pay particular attention to the forms of the second-person feminine singular, because these can easily be mistaken for the demonstratives *tn* / *ṯn* (compare with "3.7.1. Near" in Lesson 3).

Table 9.1. Dependent Pronouns

| *Singular* | *Common* | *Masculine* | *Feminine* | |
|---|---|---|---|---|
| First person |  *wj* | | | "me" |
| Second person | |  *ṯw* |  *ṯn, tn* | "you" |
| Third person | |  *sw* |  *sj* | "him/her"<br>"it" |
| *Plural* | *Common* | | | |
| First person |  *n* | | | "us" |
| Second person |  *ṯn* | | | "you" |
| Third person |  *sn* | | | "them" |

 N.1. A common alternative for the third-person plural is *st*, which is also used for (often unspecified) "it."

 and  N.2. The feminine singular *sj* is often written defectively as *s*(*j*)—that is, without the oblique strokes. The grammatical requirements of context distinguish it from the graphically identical third feminine singular suffix pronoun.

The four chief uses of the dependent pronouns are the following:

1. As the *subject* of an adverbial sentence *after mk* ("behold!"). Compare:


*jw=k m bȝk=j* "You are my servant."

*with*

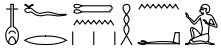

*mk ṯw m bȝk=j* "Look, you are my servant."

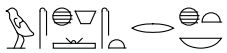

*jw=j m-ḫnw* "I am in the palace."


*mk wj m-ḫnw* "Look, I am in the palace."

2. As the *subject* of an adjectival sentence:


*ȝw sj r=j* "She is bigger than me."

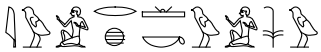

*nfr ṯn ḫnᶜ=j* "You (pl.) are happy with me."

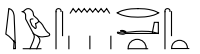

*wsḫ st r ḫ.t nb(.t)* "It was wider than anything."


*mnḫ sw m jmj-r njw.t tn*

"He is efficient in his capacity as mayor of this city."

3. As the *direct object* of any form of the verb except, in certain constructions, the infinitive:


*jw=j rḫ.kwj sw* "I know him."


*jw=sn r (r)dj.t st* "They are going to give it."


*mk ṯw ḥr sfṯ sn* "See here, you are slaughtering them."

4. As the *reflexive* object of a verb:


*jw s.t rḫ.t(j) sj* "A woman knows herself."

The following sections ("9.2.1. The Subject of the Infinitive," "9.2.2. The Direct Object of the Infinitive," and "9.2.3. The Indirect Object of the Infinitive") are largely for reference. Be aware of the complexities involved in expressing the subject, object, and indirect object of an infinitive, but you need not commit every detail to memory. Just know where to look should you come across a puzzling *infinitive + noun/pronoun* construction in your reading.

## 9.2. INFINITIVES: SUBJECT, OBJECT, INDIRECT OBJECT

Like most other verb forms, the infinitive can have a subject as well as an object; it can also govern an indirect object. Each of these—subject, direct object, indirect object—will be either a noun / noun-phrase, or a pronoun.

### 9.2.1. THE SUBJECT OF THE INFINITIVE

Middle Egyptian expresses the subject of the infinitive in one of the following four ways:

1. A *nominal agent*, introduced by the preposition  *jn*, or (more rarely)  *ḫr*:

 *šm.t r njw.t tn jn ḥ3.tj-ꜥ* "setting forth for this city by the nomarch"

2. A *direct genitive* in bound construction with the infinitive:

 *jj.t jtj r ḫnw* "returning of the king to the Royal Residence"

3. A *suffix pronoun* affixed directly to the infinitive:

 *prj.t=s* "its emerging"

 *šm.t=f r t3 pn* "his setting forth for this land"

4. An *independent pronoun*:

 *prj.t ntsn m-s3 ḥm-nṯr* "emerging by them behind the priest"

N.1. With *transitive verbs* the subject occurs as a direct genitive construction *only* when both subject and object are expressed. There are two possibilities:

1. Subject and object are both nouns, in which case they follow in the order *Verb-Subject-Object* (VSO or Vso).

 *rdj.t Ḥr t3.wj* "Horus's giving the Two Lands" [VSO]

2. Subject and object are both pronouns: the subject appears as a suffix pronoun, the object as a dependent pronoun.[1]

 *rdj.t=n sw r t3tj* "our appointing him as nomarch" [Vso]

1. In word order abbreviations, capital letters stand for nouns, lower case for pronouns.

N.2. Various mixed constructions are also attested for transitive verbs, particularly when the phrase is reflexive; with a reflexive dependent pronoun, the word order is *Verb-object-Subject* (VoS):

 *ṯsj.t=j jb=j* "my lifting up my heart [VsO]

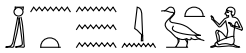
 *rdj.t sw Rˁ* "Re giving [that is, showing] himself" [VoS]

### 9.2.2. THE DIRECT OBJECT OF THE INFINITIVE

The infinitive of *transitive verbs* can have an object as well as a subject. Because the infinitive is a nominalized verb form, the object of the verbal content—when the verb is transitive—is attached to the infinitive as a genitive in one of the following ways:

1. A *direct genitive* in bound construction with the infinitive, when the subject is a nominal agent introduced by *jn*:

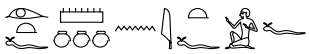
 *bḫs db jn nsw* "hunting hippopotamus by the king"
[literally "the hunting of . . ."]

 *jnj.t mw jn s3.t=j* "bringing of water by my daughter"

2. A *suffix pronoun* affixed directly to the infinitive, when the subject is a nominal agent introduced by *jn*:

 *gmj.t=f jn ḥm=f* "the finding [of] him by His Majesty"

3. A *noun or dependent pronoun*—found only when the subject is a suffix pronoun:

 *jrj.t=f mnw n jt=f* "his making a monument for his father"

 *rdj.t=f wj m r=f* "his placing me in his mouth"

N.1. The dependent pronoun *st* stands for the neutral "it" or the third-person plural, particularly when the subject remains unexpressed:

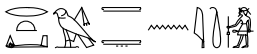
 *jrj.t st* "making it"

N.2. Because with many verbs both the subject and the object of the infinitive may be expressed using a suffix pronoun, inference from context is the only way to tell whether the pronoun is the subject of the phrase or the direct object.

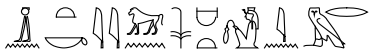
### 9.2.3. THE INDIRECT OBJECT OF THE INFINITIVE

Other elements, such as prepositional phrases and adverbs, normally follow the subject and object of the infinitive. The one exception to this is the indirect object when expressed in pronominal form (that

is, as a suffix pronoun): *n + suffix pronoun*. This comes before anything except for a *pronominal* subject. Study the word order of the following:

 [*n + noun*]

*rdj.t Ḥr t3.wj n jtj* "Horus's giving the two lands *to the king*"

 [*n + noun*]

*jnj.t kj n ḥm.t-nsw jn* (*j*)*m*(*j*)*-r-mšʿ* "the bringing of a baboon *to the queen* by the overseer of the army"

 [*n + suffix pronoun*]

*jnj.t n=s kj jn* (*j*)*m*(*j*)*-r mšʿ* "bringing of a baboon *to her* by the overseer of the army"

 [*n + suffix pronoun*]

*jnj.t n=s st jn* (*j*)*m*(*j*)*-r mšʿ* "bringing it to her by the overseer of the army"

 [*n + suffix pronoun*]

*jnj.t=f n=s st* "his bringing it to her"

*The full word order of a Middle Egyptian verbal clause is thus VsdoSOA* [*d = dative (that is, indirect object); A = adverbial phrase(s)*]. *For more extensive discussion, see "15.1. Word Order in the Verbal Sentence" in Lesson 15.*

### 9.3. INDEPENDENT USES OF THE INFINITIVE

This section discusses various independent uses of the infinitive, including captions and the narrative infinitive.

#### 9.3.1. CAPTIONS

On reliefs and wall paintings, Middle Egyptian scribes used short, abbreviated phrases to describe the action or orient the viewer as to what to look for, much like captions under the photographs in a modern newspaper or magazine. For this purpose, Middle Egyptian employs the infinitive, without the introductory particle (*jw*, *mk*, and so on ).

On the semiology of captions, see R. Barthes, "Rhétorique de l'image," *Communications* 4 (1964): 43–45; and R. Barthes *Système de la Mode* (Paris, 1967), passim.

 *jn* If a subject of the action is specified, it follows the infinitive directly as a direct genitive in bound construction: "the returning of so-and-so." However, should other words intervene between the infinitive and the subject—for example, "the returning *in safety* of so-and-so"—then the subject is introduced by the preposition *jn*, usually at the end of the phrase. If the subject is pronominal, scribes used the independent series of pronouns without *jn*.

 *jj.t s3.w n*(*j*) *jtj m Šmʿw*

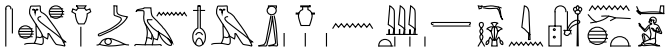
"The return of the king's sons from Upper Egypt."

 *jj.t m ḥtp r ḫnw jn mšᶜ*

"The return in safety to the Residence by the army."

 *ᶜḥ3 r psḏ.t jn jtj*

"Fighting against the Nine Bows by the sovereign."



*sḫmḥ jb m3n nfr m jn.w n(j) sḫ.wt t3-mḥw jn sš Nḫt*

"Distracting the heart, looking at the beauty of the products of the fields of Lower Egypt by the scribe, Nakht."

This caption accompanies a scene in a private tomb. Here *jb* is the direct object of the infinitive *sḫmḥ*, not its subject.

 *ḏd md.w jn Jmn-Rᶜ*

"Speaking words by Amun-Re" → "Words spoken by Amun-Re"

This is an extremely common caption on wall reliefs and paintings that identifies the speaker in the image.

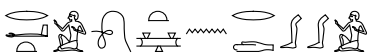
N.1. As is clear from these examples, the preposition *jn* frequently occurs with the infinitive to indicate the agent of the action. Its sole function in Middle Egyptian is to express the agent ("by" someone) after verbs, chiefly the infinitive but also other various passive forms (such as the passive voice and the stative).

### 9.3.2. THE NARRATIVE INFINITIVE

In historical narratives Middle Egyptian scribes often used the infinitive, without an introductory particle, to move the story ahead. The style seems to imitate or to insert actual journal entries made on military campaign into the narratives that the scribes composed afterward for commemorative purposes. The syntax is the same as that found in captions, although in narrative context it is often better to translate the phrase as a full sentence in the past tense.

 *wḏ3 ḥm=f r K3š*

"The proceeding of His Majesty to Nubia" → "His Majesty proceeded to Nubia."

 *rdj.t=j w3.t n rd.wj=j*

"My giving the road to my two legs" → "I gave the road to my legs." [that is, "I set off."]

## 9.4. THE INFINITIVE AS A NOUN

Because the infinitive is a verbal noun, it can function in the same capacity as any noun or noun phrase. In fact, infinitives are frequently found as both subject and object in nonverbal sentences of all types. Normally, however, they do not function as indirect objects.

### 9.4.1. SUBJECT

As a subject, the infinitive is attested in adjectival sentences as well as nominal sentences with *pw*. For example:

 *nfr sḏm n rmṯ* "To listen is good for people."

 *swrd pw ḏd n=k*

"To speak to you is to weary." → "Speaking to you is wearisome."

### 9.4.2. OBJECT

Like other nouns the infinitive can be used as the object either of a transitive verb or as the object of a preposition. Prepositions often specify the action in particular ways.

*Verbs*. Verbs serve as objects most often after verbs of desire or emotion; perception and cognition; verbs of speech or assignment; and starting and stopping. A few typical examples:

 *wḏ ḥm=f sm3 ḫrw*

"His majesty commanded to slaughter the enemy."

 *jw=f r wḥm ꜥnḫ* "He will repeat living." [that is, after death]

 *jw=j rḫ.kwj sqr ꜥ3m* "I know how to smite an Asiatic."

*Prepositions*. Because the infinitive is a verbal noun, it can—like other nouns—be used as the object of a preposition, whether simple or compound. This resultant prepositional phrase is adverbial and for the most part behaves just like other adverbs. In this case, however, many of the meanings of the *preposition + infinitive* are idiomatic. As such, they cannot be immediately deduced from the meaning of the preposition itself. The combinations must therefore be learned ad hoc.

*For a fuller list of these* preposition + infinitive *combinations, see Malaise-Winand, section 973.*

Some of the more common instances of these combinations include:

- *ḫft + infinitive*: expresses temporal coincidence—"at the time of," "when"

 *ḫft jj.t* "at the time of coming"—that is, "upon arrival"

 *ḫft m3n* "at the time of seeing"—that is, "when seen"

Note that English colloquial idiom requires translating the infinitive in the passive voice; in Egyptian, however, the voice is neutral.

- *M-ḫt + infinitive*: expresses subsequent action—"after (doing / having done X)"

 *m-ḫt gmj.t* "after finding"

 *m-ḫt mɜn* "after having seen"

- *Tp-ꜥ + infinitive*: expresses anterior action—"before (doing X)"

 *wnm tp-ꜥ ḥɜ* "To be eaten before fighting."

> Remember that the infinitive can be either active or passive in voice.

- *N + infinitive*: expresses cause—"from (doing X)"



*jw jb n(j) ḥm=f m ršw.t n mɜn sn=k* "His majesty's heart was in joy from seeing your brother."

- *Ḥr / M + infinitive*: expresses simultaneity—"while (doing X)," "at (doing X)"

 *ḥr smɜ* "while slaying"

 *m prj.t m r* "while emerging from the mouth"

- *R + infinitive*: expresses purpose or intention—"in order to (do X)"

 *ḥsq tp r ms sw n jtj*

"Cutting off the head in order to present it to the king"

N.1. The last two categories of prepositions—the *Ḥr / M / R + infinitive*—should not be confused with the pseudoverbal constructions that use the same prepositions in adverbial sentences. The meanings are obviously quite close. However, *ḥr / m / r* can also be used with an infinitive to form prepositional phrases that are adverbial but do not comment on the subject of the sentence. Compare these examples:

 *jw=f ḥr ꜥḥɜ* "He is fighting." [pseudoverbal]

 *prj.t m ꜥḥ ḥr ꜥḥɜ*

"Emerging from the palace while fighting." [infinitival caption with prepositional phrase]

**VOCABULARY: WARFARE**

 *jnw* produce, tribute

 *jn* by (prep. of agent)

 *jtj* sovereign

 *ꜥɜm* Asiatic

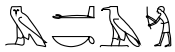
 *ꜥḥɜ* to fight (+ *r* against)

 *wḏ* to order

 *Pwn.t* Punt (one of Egypt's semimythical trading partners, probably located in the horn of Africa)

 *pḥ* to reach

 *psḏ.t* the Nine Bows (the nine ancestral enemies of Egypt)

 *mꜥk3* brave

 *ms* bring, present (+ *n*)

 *nḫm* take away, carry off; rescue, save

 *nḫt* (to be) strong, victorious; erect (of penis) (v.ern.)

 *ḫwj* beat, strike, smite, drive in

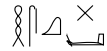
 *ḥtp* to be pleased, be at peace; make content, satisfy, pacify (v.); peace (n.)

*Biconsonantals*

 *wn*

*Triconsonantals*

 *ḥtp*

 *ḥsq* to cut off

 *ḫrw* enemy

 *sm3* to kill, destroy

 *snḏ* to fear (+ *n* s.t.; + *ḥr* on account of)

 *sqr* hit, smite (with a cudgel)

 *Sṯ.t* Asia

 *K3š* Nubia (f.)

 *tp-*ꜥ before (prep.)

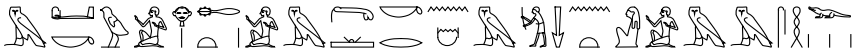
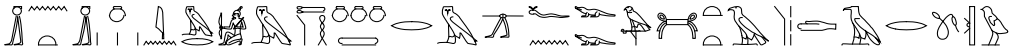
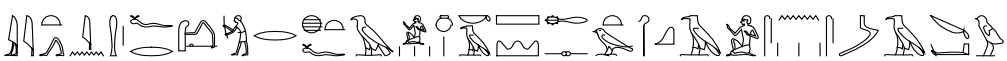
 *Ṯḥnw* Libya (m.)

 *d3r* to control temper, self; subdue foes, suppress evil

## EXERCISES

A. Transliterate the following sentences and phrases, and translate them from Middle Egyptian into English.

1. 
2. 
3. 
4. 

5. 
6. 
7. 
8. 
9. 
10. 

B. Translate the following sentences and phrases from English into Middle Egyptian. Write the hieroglyphs and supply a transliteration.

1. Giving offerings to Horus of the Horizon by the ruler of the Asiatics.
2. Look, he is going to open the house when it has cooled down.
3. Cutting off the hands of the foreigners.
4. See, she has come to Egypt from Punt to find her mother.
5. The children were rejoicing because he killed the snake.

## FURTHER READING


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# LESSON 10

## 10.1. THE STATIVE: INDEPENDENT USES

The stative in Middle Egyptian principally functions—as we saw in Lesson 8—either as the predicate in an adverbial sentence (*jw*/*mk* + *subject* + *stative*), or to introduce a dependent clause of circumstance that modifies the main clause of a sentence. In a restricted number of instances, however, Middle Egyptian also employed the stative in the sentence-initial position of an independent clause. In such independent constructions, the use of the first-person singular differs significantly from that of the second and third persons.

### 10.1.1. FIRST-PERSON SINGULAR

There is a relatively rare use of the first-person singular stative in main clauses that does not require a subject for its antecedent and does not use the introductory particle *jw*. This is only attested with the first-person singular.

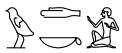
 *rdj.kwj r pr sꜣ nsw | špss.w jm=f*
"I was placed in a prince's house with splendid things in it."

 *dmꜣ.kwj ḥr ḫt=j* "I lay stretched out on my belly."

Note that this is principally a *past-tense narrative construction*. The verbs are transitive but as with the stative pseudoverbals, *the sense is passive*.

N.1. In addition to *rḫ* ("to know"), there are a few transitive verbs that continued to be used in Middle Egyptian with active meaning. For the most part these occur only in the first-person singular—they are sentence-initial and always denote past tense. Occasionally, however, the third-person masculine singular is found as well. For example:

 *jb.kwj* "I supposed."

 *wdj.k(w)j* "I placed."

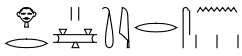
 *ḏd.k(w)j* "I said."

 *jj.kwj m ḥtp* "I returned in peace."

 *pr(.w) r p.t* "He went up to the sky."

*See the discussion at "8.2.4. The Stative of rḫ ("To Know")" in Lesson 8.*

The second- and third-person stative forms—singular or plural—can be used alone without a preceding subject as an exclamation or command that may be inserted at any point in the clause.

 *ḥrj.tj r=sn* "Be far from them!"

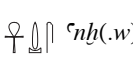
This is less a command than an exhortation. Thus *ḥrj.tj* (from the verb *ḥrj* "become distant") means "be far!"—that is, "you should be far" (state) rather than "go away!" (action).[1] For the most part, however, such usages were restricted to a few formulaic phrases, some of which were quite common. These tokens of politeness are particularly commonplace in Middle Kingdom letters written from an employee to a superior. For example:

 *ḥs.tj* "May it please you."

 *snb.t(j)* "May you be healthy." = "May you have a safe journey!"

 *jj.tj* "Welcome!"

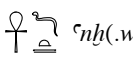
N.1. There are also a number of formulaic phrases cast in the second- or third-person stative that commonly occur midsentence, particularly in royal titulary or after royal names. The most popular of these is usually abbreviated as follows:

 *ꜥnḫ(.w), (w)ḏ3(.w), s(nb.w)* "May he live, prosper, and be healthy!"

This phrase, which occurs in texts after almost any mention of a member of the royal family, of a high official, or even of the palace itself, is commonly abbreviated "l.p.h." even in English-language translations.


*tjw, jw=j rḫ.kwj jtj ꜥnḫ(.w) (w)ḏ3(.w) s(nb.w) nb=j* "Yes, I know, sovereign (l.p.h.), my lord."

Similar are the phrases—respectively masculine and feminine—that scribes often tacked on after the king's nomen or praenomen. The feminine is found in connection with the names of queens (*ḥm.t nsw*) as well as in inscriptions of the self-styled "female-kings," Hatshepsut and Cleopatra ([*nj.t*]-*sw.t bj.tjt*):

 *ꜥnḫ(.w) ḏ.t* "May he live forever!"

 *ꜥnḫ.tj ḏ.t* "May she live forever!

 *nṯr nfr Ḥpr-K3-Rꜥ ꜥnḫ(.w) ḏ.t*
"The good god, Kheper-Ka-Re, may he live forever!"

1. See Allen, 218.

 In the final example the sign to the left might represent the stative (*ꜥnḫ.w ḏ.t* "may he live forever"), or it might be adjectival (*ꜥnḫ ḏ.t* "living forever"). Middle Egyptian allows for both renderings simultaneously—a wish that is also (in Egyptian political-religious ideology, at least) a fact. The king lives—after death—forever.

> According to Egyptian cultural logic, there is no need to decide between the options; compare E. Hornung, *Conceptions of God in Ancient Egypt: The One and the Many*, translated by J. Baines (Ithaca, N.Y., 1982), and S. Stephens, *Seeing Double* (Berkeley, Calif., 2003), 20–73. See further the "Excursus" sidebar in Lesson 12.

### 10.1.3. *Jw* + STATIVE

This construction functions effectively as an impersonal use of the stative. There is no nominal or pronominal antecedent. The third masculine singular form of the stative simply follows directly after *jw*. Such locutions are not common, but they appear in texts of many different sorts of texts.

 *jw šw(.w) m ḫnms*

"There is a lack of a friend." = "I have no friend."

 *jw mr(.w) r=j* "It is too painful to me." [literally, "more painful than me"]

 *jw nfr.w* "It is good."

Whether this is an impersonal statement or an idiom in which the subject has simply been omitted remains unclear.

## 10.2. ABSTRACT NOUNS—IDIOMS WITH *Bw* AND *S.t*

 The noun *bw* ("place"), followed by an adjective in the masculine singular, could be used to form compound nouns to express an abstraction.

 More rarely, the noun *s.t* ("seat"), in bound genitival construction with a concrete noun, might also express an abstract idea. Common idioms include:

 *bw-nfr* "good," "goodness"

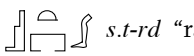
 *bw-jqr* "excellence"

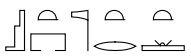
 *bw-mꜣꜥ* "truth"

 *bw-ḏw* "evil, iniquity"

 *s.t-ḥr* "supervision"

 *s.t-swʿb* “purity”

 *s.t-rd* “rank”

 *s.t-nṯr(j).t* “divinity”

Similar metaphors show up in Semitic texts such as *Šir ha-širim*, later Syriac literature, and the *Qur’ān*; see further C. Luxenberg, *Die syro-aramäische Lesart des Koran* (Schiller Verlag, 2000).

Although it would be overtranslating such phrases to render them, for example, “true place” or “seat of the leg,” it is also undertranslating them to ignore the spatial metaphor entirely. The spatialization of what in Greco-Roman thought remain quintessentially mental abstractions is a feature of some significance to Egyptian culture and ideology. Even where notions of “place” remain implicit and not explicit in translation, it is well to bear the complex topologies of Egyptian thought in mind. It is no accident that Egyptians expressed “enjoyment” as a *s.t-qb.t* (“seat of coolness”)—that is, a “place” away from the harsh heat of the North African sun.

## 10.3. NUMBERS

Given the present state of knowledge, it is not possible to reconstruct the Egyptian numerical system in its entirety. The names of some numbers are known, while others are unattested or still remain to be deciphered. For purposes of translation, Arabic numerals are conventionally preferred to writing out the names of the numbers themselves—that is, not *dp.t jfd.t* but rather *dp.t 4* (“four boats”).

### 10.3.1. CARDINAL NUMBERS

Numbers used in counting are called *cardinal numbers* (in English: *one, two, three,* and so on). The Egyptian numerical system was strictly decimal, and numerals were indicated by signs representing numbers to various powers of ten.

- Ones were indicated by a stroke: 𓏺
- Tens by a hoop : 𓎆
- Hundreds by a coiled rope : 𓍢

  and so forth.

Scribes repeated each sign as many times as was necessary to indicate the numeral:

 24

 347

The names of numbers in Middle Egyptian were, with few exceptions, rarely written out. If a scribe did choose to spell the number out, however, the name had to be inflected for gender: masculine forms agreed with masculine nouns, feminine forms with feminine nouns. The numerals themselves

( | ∩ 𓍢 and so forth) show no gender markings. A full set of names—in both the masculine and feminine—survives only for the lower cardinal numbers (see Table 10.1).

*The –w termination is a masculine ending (see "1.1.1. Gender" in Lesson 1), and not the indication of a plural.*

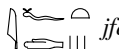
Table 10.1. The Lower Cardinal Numbers

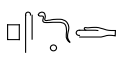
| | | *Masc.* | *Fem.* | | | *Masc.* | *Fem.* |
|---|---|---|---|---|---|---|---|
| 1 | 𓏺 | *wꜥ(w)* | *wꜥ.t* | 6 | 𓏻 | *srsw / sjsw* | *sjs.t* |
| 2 | 𓏼 | *sn.wj* | *sn.tj* | 7 | 𓏽 | *sfḫw* | *sfḫ.t* |
| 3 | 𓏾 | *ḫmtw* | *ḫmt.t* | 8 | 𓏿 | *ḫmnw* | *ḫmn.t* |
| 4 | 𓐀 | *jfdw* | *jfd.t* | 9 | 𓐁 | *psḏw* | *psḏ.t* |
| 5 | 𓐂 | *djw* | *dj.t* | 10 | 𓎆 | *mḏw* | *mḏ.t* |

Of the first ten cardinals, only the names for the numbers one and two were regularly written out. The names of other numbers occur, however, in derivative forms or in idiomatic expressions. Review these examples:

 *wꜥ* [masc.],  *wꜥ.t* [fem.] "one"

 *sn.wj* "two"

 *jfd.t* "a quartet"

 *psḏ.t* "an ennead" [ >  *psḏ.t* "the Ennead [of gods]"

 *Ḫmnw* "Eight-town" [ = Hermopolis]

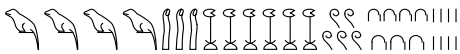
Of the higher cardinals a full set of names survive only for the numbers "twenty" and "thirty." The remainder are attested in either the masculine or the feminine ("one hundred" and "two hundred"), but not both. The rest of the forms remain to be reconstructed.

Note carefully the difference in graphic configuration between the numeral 𓍢 "100" and the sign 𓅱 *w*. It remains unclear whether a masculine form for the numbers "one hundred" and "two hundred" was ever in use.

Table 10.2. The Higher Cardinal Numbers

| | | *Masc.* | *Fem.* | | | *Masc.* | *Fem.* |
|---|---|---|---|---|---|---|---|
| 20 |  | *mḏwtj* | *mḏwt.t* | 100 |  | | *š.t* |
| 30 |  | *mᶜbɜ* | *mᶜbɜ.t* | 200 |  | | *š.tj* |
| 40 |  | *ḥmw* | | 1000 |  | *ḫɜ* | |
| 50 |  | *djjw* | | 10,000 |  | *ḏbᶜ* | |
| 60 |  | *sjsjw* | | 100,000 |  | *ḥfn* | |
| 70 |  | *sfḫjw* | | 1,000,000 |  | *ḥḥ* | |
| 80 |  | *ḫmnjw* | | | | | |
| 90 |  | *psḏjw* | | | | | |

To form complex cardinal numbers, Middle Egyptian scribes compounded two or more one-word cardinals, in much the same manner as in English: *ḫmnjw-sjsw* ("eighty-six"). In general, such combinations were written beginning with the highest unit first, followed by the remaining digits in descending order. Except in the case of "one hundred" (*š.t*) and "two hundred" (*š.tj*), the forms chosen were masculine. The final cardinal, however, might be either masculine or feminine, depending on the noun that it enumerated.

 → 436,578

*jfdw-ḥfn ḫmtw-ḏbᶜ sjsw-ḫɜ djw-š.t sfḫjw-ḫmnw / ḫmn.t*

*For exceptions to this general rule, see Allen, 103; and A. Loprieno, "Zahlwort" in LÄ vol. 7, col. 1306–19.*

*All students should learn at least the names for the numerals 1, 2, 8, 9, 1000, and 1 million.* Those interested in pursuing the study of Egyptian languages at a higher level should memorize the names for all numerals from 1 through 10, in addition—for reasons that will become apparent some ways down the road—to the names for the numerals 30, 90, and 100–100,000.

N.1. Grammatically, all Egyptian numbers behave as if they were singular nouns, despite the fact that they express plurality and that for some of them (for example, *sn.wj / sn.tj*, *mḏwtj*, *š.tj*) the morphology is clearly dual.

 *ḥḥ* N.2. In Middle Egyptian the sign for *ḥḥ* ("one million") also occurs as a more general expression for "millions" or "a very high number"—something equivalent to "zillions" in colloquial English.

To denote quantities, Egyptian scribes generally placed the numerals after the noun, which was itself usually in the singular. For example:

 *mmj 7* "seven giraffes"

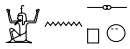
 *ḥb.t 3* "three ritual books"

As in Mesopotamia, this usage probably evolved out of accounting, where inventories itemized goods ledger-style (by listing the entry—generally in the singular—followed by a numeral indicating the quantity).

*See D. Schmandt-Besserat,* Before Writing*, 2 vols. (Austin, 1992).*

For very large quantities, however, scribes commonly placed the number first, which they then connected to the enumerated noun either by the *m* of predication or by an indirect genitive construction in *n*(*j*). For example:

 *ḫ3 m sbj* "a thousand rebels"

 *ḥḥ n*(*j*) *sp* "a million times"

N.1. Insofar as the cardinal numbers behave like nouns, they could be modified by any of the demonstratives. In such constructions *the form of the demonstrative is singular and agrees with the enumerated noun in gender.* Depending on the series employed, the demonstrative will either precede the noun or follow the number. Review these examples:

 *p3 pr 3* "these three houses"

 *t3 dp.t 3* "these three boats"

 *gwf 24 pn* "these twenty-four monkeys"

 *ḥf3.t 30 tn* "these thirty [female] snakes"

The numerals 100 and 1000 constituted an exception. With these, the demonstrative agreed in gender not with the noun being itemized, but with *the number itself*: feminine for 100 (*š.t*) and masculine for 1000 (*ḫ3*). As with other numbers, only the singular was used. So—

 *t3 b3k š.t* "these 100 servants"

 *p3 b3k.t ḫ3* "these 1000 [loaves of] bread"

Insofar as the cardinal numbers functioned effectively as nouns, they could also stand alone, subject to modification like other substantives. Numbers could also take a suffix pronoun. For example:

 *6 pn* "these six"

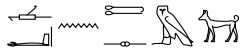
 *k.t 100* "another hundred"

 *ḫ3=k pn n(j) rnp.t* "this your thousand years"

 N.2. When written out, the number "one" (*wʿ*)—as a general rule—followed the enumerated noun, with which it agreed in gender. Sometimes, however, the number "one" precedes the noun to which it is then linked by the genitival adjective *n(j)*. For example:

 *mjw wʿ* "one cat"

 *nr.t wʿ.t* "one vulture"

 *wʿ n(j) ṯsm* "one dog"

> In late stages of Middle Egyptian this became one way to express the indefinite article "a" or "an": here "a dog."

In this same construction, *wʿ* / *wʿ.t* were also used to mean "sole," "unique," "only," and so on. The number "one" could even stand on its own with a determinative to indicate the category of the "unique one."

 *nṯr wʿ* "the unique god"

 *wʿ* "the Unique One"

 *wʿ* "one who is alone in the world"

 *wʿ.t* "that which is unique"

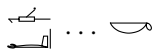
"One of a group" was expressed by the preposition  *m: wʿ + m + noun (pl)*. This construction is known as the *partitive*. Review these examples:

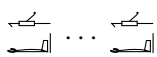
 *wʿ m ḫrd.w* "one of the children"

 *wʿ jm=ṯn* "one of you"

> Remember that the preposition *m* becomes *jm* before suffix pronouns.

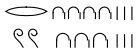
Middle Egyptian regularly expresses the notion of "the one . . . the other . . ." with one of the following two constructions:

1.  *wʿ . . . kj . . .* "the one . . . the other"

2.  *wʿ . . . wʿ . . .* "the one . . . the other"

N.3. The most common method of expressing fractions in Middle Egyptian was with the word *r* ("part"), below which was written the number that English mathematicians describe as the *denominator*. Thus:

 *r-5* "part 5" = 1/5

 *r-276* "part 276" = 1/276

The details of the system are complex and hence best examined by students at a more advanced level. Three fractions, however, were especially common.

 *gs* ½  *r-4* ¼  *r.wj* ⅔

All Egyptian fractions have "1" as their *numerator*. This means that scribes had to add a series of fractions with differing denominators together until they reached the desired total.

 *gs r-14* 4/7 (that is, ½ + 1/14)

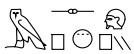
### 10.3.3. ORDINAL NUMBERS

Words used to indicate numerical order in a series are called *ordinal numbers* (in English: *first, second, third,* and so on). To form ordinal numbers in English, speakers add the ending *–th* to the cardinals, except for numbers "one" to "three," for which there are special words.

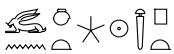
*First*. In Egyptian there is a special word only for "first," which is a *nisba*-adjective derived from the preposition *tp* ("on top of," literally "at the head"). It is always spelled out, and as expected with *nisba*-adjectives, it follows the noun it modifies and agrees with it in gender. It can also mean "chief."

Masculine:  *tpj* "first" [variants: , ]

Feminine:  *tp(j).t* "first" [variants: , ]

 *m sp tpj* "on the first occasion"

 *ḥm.t=f tp(j).t* "his chief wife"

 *wnw.t tp(j).t* "the first hour"

*Second through ninth*. The ordinal numbers "second" through "ninth" were formed with the suffix *–nw* (fem. *nw.t*). This was attached to the stem of the cardinal number and written either below or directly after the numeral.

 *2-nw* "second" [variant:  *sn-nw*]

 *3-nw* "third"

*and so on*

In earlier Middle Kingdom texts, the ordinal number is placed *before* the noun and agrees with it in gender.

 *4-nw hrw* "the fourth day"

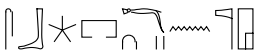
 *m 2-nw.t=f j3.t* "in his second office"

In later Middle Kingdom texts, and in Late Middle Egyptian generally, the ordinal numbers are treated as adjectives and follow the noun.

 *rnp.t 3-nw.t* "the third year"

 *pr=f 4-nw* "his fourth house"

*Tenth and higher.* Ordinals from "tenth" and up were formed by use of the word *mḥ* / *mḥ.t* ("filling up," "completing"). The cardinal number is placed at the end of the construction.

 *sb3 mḥ-12 n(j) ḥw.t-nṯr* "the twelfth gate of the temple"

 *prj.t mḥ.t-14* "the fourteenth ritual processions"

### 10.4. MEASUREMENTS

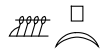
As an agricultural society that relied both on acreage that shifted with the yearly flooding of the Nile and the exchange of commodities upon and down the river Nile, Egypt developed a complex system of measurements—length, area, volume, and weight. Some of these measurements were standardized, but others were approximate, and there was a good deal of local variation. Some estates even had their own "private" calibrations, and standards changed over time. What follows are the most basic units of these various systems. Students should learn the most common measures; the others are provided for reference. All numerals follow the measure in question (for example, *mḥ-12*).

#### 10.4.1. LENGTH

The basic Egyptian measurement of length is conventionally called the "cubit" (*mḥ*), which was the length of the forearm.[2] In the Middle Kingdom the cubit, its subdivisions and multiples—with approximate modern equivalents—are as follows:

2. For the calculations, see Allen, 105–6.

Table 10.3. Egyptian Measurements of Length

| *Sign* | *Unit* |
|---|---|
|  *ḏbꜥ* "finger" | = 1/28 cubit, 1/4 palm [0.74 in.] |
|  *šsp* "palm" | = 4 fingers, 1/7 cubit [2.95 in.] |
|  *mḥ* "cubit" | = 7 palms, 28 fingers [20.66 in.] |
|  *ḫt* "rod" | = 100 cubits [57.41 yards] |
|  *jtrw* "schoenus" | = 20,000 cubits [6.52 miles] |

The term *schoenus* is retained from Greek σχοῖνος ("rope").

Length is generally indicated either with the preposition *m*, or by an indirect genitive construction with *n*(*j*). The notion of *X by Y* was expressed with the preposition *r*. For example:

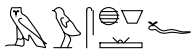
 *w3.t m ḫt-250* "a road of 250 rods"

 *ḥf3w n(j) mḥ-35* "a snake 35 cubits long"

 *3ḥ.t n(j.)t ḫt-20 r ḫt-2* "a field of 20 rods by 2 rods"

To express "in length" or "in width," Middle Egyptian employed two colloquial expressions.

 *m 3w=f* "in its length"

 *m wsḫ=f* "in its width"

The pronoun *=f* / *=s* depends on the antecedent—that is, the gender of the entity being measured.

For example:


*dp.t n(j).t mḥ-120 m 3w=s mḥ-40 m wsḫ=s* "a boat 120 cubits long and 40 cubits wide"

### 10.4.2. AREA

The basic land measurement was the "aroura" (*sṯ3.t*), which was equal to 100 cubits squared—that is, approximately two-thirds of an acre. Its most common fractions and multiples are in Table 10.4.

Table 10.4. Basic Land Measurement

| *Sign* | *Unit* |
|---|---|
|  *mḥ-t3* "centaroura" | = 1/1000 aroura |
|  *sṯ3.t* "aroura" | = 100 centarouras |
|  *ḫ3-t3* "decaroura" | = 10 arouras [6.81 acres] |

Again, the English translations (aroura, centaroura, and decaroura) are retained from Greek and Latin.

Note the ledger style of the measurement: *ground + measure + number.*

 *3ḫ.wt nfr.(w)t sṯ3.t-24* "24 arouras of good arable land"

### 10.4.3. VOLUME

For volume Egyptians employed different systems for liquid measures and dry measures. The computation of liquid measures was relatively straightforward, but there were several complex systems of numerical notation in use with the dry measures; these are better left for more advanced study of Egyptian mathematics.

*Liquid measures.* Liquid measures were based on jars of varying capacities. A number of different sizes are attested, but the two most common are:

1.  *hnw* "hin"—a basic liquid measure (milk, honey, and so on) [ 0.48 liters]
2.  *ds* "jug"—a common measure for beer [size unknown]

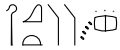
Note the ledger style of the measurement: *liquid + measure + number.*

 *ḥnq.t hnw-47* "47 hins of beer"

*For others liquid measures, see Gardiner, 199.*

*Dry measures.* The basic dry measures, which were used primarily for grain, were based on the liquid standard of the *hin*. Those most commonly used are in Table 10.5.

Table 10.5. Dry Measures

| *Sign* | *Unit* |
|---|---|
|  *ḥq3.t* "heqat" | = 20 hins [4.36 dry quarts] |
|  *ḥq3.tj* "double heqat" | = 2 heqats [8.72 dry quarts] |
|  *jp.t* "oipe" | = 4 heqats [17.44 dry quarts] |
|  *ḫ3r* "sack" | = 20 heqats [43.59 dry quarts] |

Note the ledger style of the measurement: *stuff + measure + number.*

 *jt šmʿ ḥqȝ.t-645* "645 heqats of Upper Egyptian barley"

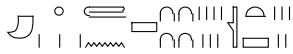
### 10.5. WEIGHTS

The basic unit for weights was the "deben," roughly equivalent to 3.21 ounces. Two fractions of the deben are attested from the New Kingdom (see Table 10.6).

Table 10.6. Unit for Weights

| *Sign* | *Unit* |
|---|---|
|  *šnʿtj* "ring" | = 1/12 deben [0.27 oz.] |
|  *ḳd.t* "qite" | = 1/10 deben [0.32 oz.] |
|  *dbn* "deben" | = 12 rings, 10 qite [3.21 oz] |

Another example:

 *ḥmt, dbn-47 qd.t-5* "47 deben and 5 qite of copper"

### 10.6. TIME

For reckoning time, the fundamental unit in Pharaonic Egypt was the year, which was further subdivided into seasons, months, days, and hours. The lengths of these periods did not correspond precisely to the temporal divisions in use today, but the fundamental conceptual breakdown is similar. The basic vocabulary, which all beginning students should master, is in Table 10.7.

Table 10.7. Reckoning of Time

| *Sign* | *Unit* |
|---|---|
|  *rnp.t* "year" | = 12 months, 360 days |
|  *tr* "season" | = 4 months |
|  *ȝbd* "month" | = 30 days |
|  *hrw* "day" | = 24 hours |
|  *wnw.t* "hour" | |
|  *ȝ.t* "minute, instant" | |

The duration of *ȝ.t* ("minute, instant") was imprecise. The word was also commonly used to indicate "time" in general.

To tally up these temporal units, either the ordinal or the cardinal numbers could be used—with clear difference in meaning, however. For example:

 *wnw.t 3* "three hours"

 *wnw.t 3-nw.t n(j.)t grḥ* "the third hour of the night"

The calendar was simple and straightforward, imposing order on the flow of time. The Egyptian year (*rnp.t*) was divided into three seasons (*tr*); each season lasted four months, each month consisted thirty days (*hrw*), and each day consisted of twenty-four (unequal) hours (*hrw*)—twelve for the daytime and twelve for the night. The seasons were based on the agricultural rhythm of the Nile valley.

 *ꜣḫ.t* "inundation" [mid-July—mid-November: summer]

 *pr.t* "emergence" [mid-November—mid March: winter]

 *šmw* "harvest" [mid-March—mid-July: spring]

Three seasons of four thirty-day months totals 360 days per year. The civil calendar thus fell five days short of the astronomical year. To compensate for this, five "epagomenal" (additional) days were added to it. Conceptually outside the year proper, these days were technically known as:

 *djw-ḥr(j).w rnp.t* "the five [days] over-and-above the year"

### 10.7. DATES

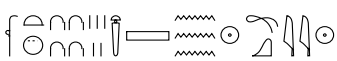
 In the Egyptian temporal imaginary, time started over with the investiture of each new king. Hence, all Egyptian dates begin with the formula *ḥꜣ.t-sp* ("regnal year"), followed by a numeral. After this came the number of the month, the name of the season, and the number of the day. As a whole, then, the formula ran: *ḥꜣ.t-sp* X, *ꜣbd* Y, *ꜣḫ.t* [*pr.t* / *šmw*], *sw* Z: "Regnal Year X, month Y of the inundation [emergence/harvest], day Z." In dates, the word for day was not *hrw* but *sw* ( ⊙ ). For example:

 *ḥꜣ.t-sp 5, ꜣbd 3 prj.t, sw 4*

"Regnal year 5, third month of emergence, day 4"

 The *first month* of the season was designated as *tpj* (see left), followed by the name of the month, without *ꜣbd*.

 The *last day* of the month—the thirtieth—was called *ʿrqj* (see left), without the designation *sw*. Hence—

 *ḥꜣ.t-sp 45, tpj šmw, ʿrqj*

"Regnal year 45, first month of harvest, last day of the month."

Immediately following the date came—in full or in part—the titulary of the king under whose rule this particular regnal year fell. Without the king's name, the formula would not specify any date in particular. For example:



*ḥ3.t-sp 2, 3bd 3 3ḫ.t, sw 1 ḫr ḥm n(j) n(j)-sw.t bj.tj N(j)-M3ʿ.t-Rʿ*

"Regnal year 2, third month of inundation, day one under the Majesty of the King of Upper and Lower Egypt, Ammenemes III"

## VOCABULARY: TIME, NUMBER, MEASURE

 *3.t* minute, instant

 *3bd* month

 *3ḫ.t* inundation

 *jwd* separate, divide (+ *r*: X from Y)

 *jb* to think, suppose

 *wʿj* to be alone

 *wnw.t* hour

 *bw* place (n.)—used in construction of abstract nouns

 *prj.t* emergence

 *psḏ.t* group of nine, Ennead

 *mr* to be sick, ill, painful

 *mḥ* cubit

 *mḥ* to fill, complete (+ *m* with)

 *wnn* to be, exist

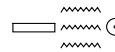
 *ḥ3.t-sp* regnal year

 *sw* day

 *sp* time, occasion

 *spr* to reach (+ *r*)

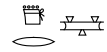
 *snb* to be healthy, well

 *šmw* harvest

 *kmj* to total up to, amount to, complete

 *gs* side

 *tr* season

 *ḏr* boundary, end, limit;

 *r-ḏr* + suffix pronoun "in its entirety"

*Biconsonantals*

 *jb*

 *wʿ*

 *mr*

 *gs*

 *tr*

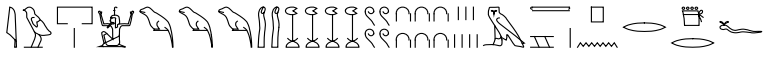
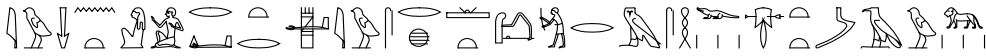
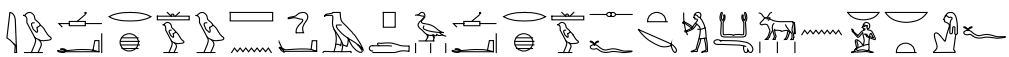
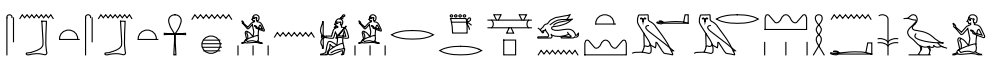
 *ḏr*

*Triconsonantals*

 *spr*

**EXERCISES**

A. Transliterate the following sentences and phrases, and translate them from Middle Egyptian into English.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

B. Translate these sentences into Egyptian. Write the hieroglyphs and transliterate them.

1. She was trapping fish when her son arrived.
2. You will complete three summers in Nubia before you return home.
3. Welcome Osiris, Foremost of Westerners!
4. It was too painful for the king's wife.
5. Regnal year 12, third month of winter, day 24: His majesty returned from Nubia.

T. Bács. "Prolegomena to the Study of Calendars of Lucky and Unlucky Days." In *La magia in Egitto ai tempo dei faraoni*. Edited by A. Roocatti et al. Modena, 1987. Pp. 245–56.
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P. Mengoli. "Some Considerations of Egyptian Star-Clocks." *Archiv der Geschichte der Naturwissenschaften* 22/23/24 (1988): 1127–50.
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T. Peet. "Mathematics in Ancient Egypt." *Bulletin of the John Rylands Library* 15 (1931): 404–41.
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G. Robins and C. Shute. "Irrational Numbers and Pyramids." *Discussions in Egyptology* 18 (1990): 43–53.
———. "Mathematical Bases of Ancient Egyptian Architecture and Graphic Art." *Historia Mathematica* 12 (1985): 107–22.
A. Spalinger. *Three Studies on Egyptian Feasts and Their Chronological Implications*. Baltimore, Md., 1993.
———, ed. *Revolutions in Time: Studies in Ancient Egyptian Calendrics*. San Antonio, Tex., 1994.
L. Troy. "Have a Nice Day! Some Reflections on the Calendars of Good and Bad Days." In *The Religion of the Ancient Egyptians*. Edited by G. Englund. Uppsala, 1989. Pp. 127–47.
R. Wells. "The 5th Dynasty Sun Temples at Abu Ghurab as Old Kingdom Star Clocks." *Beiheft zu Studien zur Altägyptischen Kultur* 4 (1990): 95–104.
———. "Sothis and the Satet Temple on Elephantine." *Studient zur Altägyptischen Kultur* 12 (1985): 255–302.

# LESSON 11

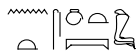
## 11.1. NONVERBAL SENTENCES: OVERVIEW

The first ten lessons in this book have introduced the various categories of *nonverbal sentences* employed in Middle Egyptian writing. Conventionally, such sentences are classified by the type of "predicate" that each employs, although no verbs are actually involved. In Middle Egyptian nonverbal sentences belong to one of three types, and complete familiarity with each of these is necessary before proceeding to the verbal system.

### 11.1.1. NOMINAL SENTENCES [= "SENTENCES WITH NOMINAL PREDICATES"]

*AB sentences: noun + noun*

*subject pronoun: independent*

*mw.t=j Nw.t* → *nts Nw.t*

"My mother is Nut." "She is Nut."

*A pw sentences: noun + pw*

*subject pronoun: independent*




*sꜣ=j pw* → *ntf pw*

"It is my son." "It is he."

A *pw B sentences: noun + pw + noun*

*subject pronoun: independent*



*pḫr.t pw ʿnḫ* "Life is a circle."



*jnk pw jnk Wsjr* "As for me, I am Osiris."

Pronouns are rare in A *pw* B constructions; they occur occasionally, however, to mark or underscore the subject of the enunciation.

### 11.1.2. ADJECTIVAL SENTENCES [= "SENTENCES WITH ADJECTIVAL PREDICATES"]

*adjective + subject*

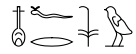
*subject pronoun: dependent*



*nfr b3k*

"The servant is good."

→



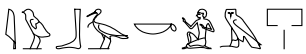
*nfr sw*

"He is good."

### 11.1.3. ADVERBIAL SENTENCES [= "SENTENCES WITH ADVERBIAL PREDICATES"]

*jw/mk + subject + adverbial comment (adverb, prepositional phrase)*

*subject pronoun: jw + suffix; mk + dependent*



*jw b3k m pr*

"The servant is in the house."

→



*jw=f m pr*

"He is in the house."



*mk sw m pr*

"See, he is in the house."

*jw/mk + subject + Ḥr / m / r + infinitive*

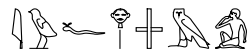
*subject pronoun: jw + suffix; mk + dependent*



*jw b3k ḥr wnm*

"The servant is eating."

→



*jw=f ḥr wnm*

"He is eating."



*mk sw ḥr wnm*

"See, he is eating."

*jw/mk + subject + stative*

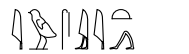
*subject pronoun: jw + suffix; mk + dependent*



*jw mw.t=j jj.t(j)*

"My mother has arrived."

→



*jw=s jj.t(j)*

"She has arrived."



*mk sj jj.t(j)*

"Look, she has arrived."

## 11.2. VERBAL SENTENCES: INTRODUCTION

From the category of the *pseudoverbal*, it is clear that the distinction between *nonverbal* and *verbal* sentences in Middle Egyptian is a bit less tidy than grammarians might wish. In this context, however, we will use the term "verbal" to refer to any clause or sentence that makes use of the *suffix conjugation* (*sḏm=f*, *sḏmt=f*, and so on—so-called because a suffix pronoun can be directly affixed as the subject to the verb stem). The final eight lessons of this grammar book cover the basic forms of the suffix conjugation, which are both more numerous and more complex than the nonverbal constructions considered up to this point.

This task is complicated by the fact that scholars do not currently agree about all facets of the suffix conjugation, nor is there general consensus as to how nonverbal utterances complement verbal sentences in Middle Egyptian to form an integrated system. The controversies themselves can be deferred to later stages in the study of classical Egyptian. What is presented here are the basics of the verbal system about which most scholars are agreed. Schematically, those features of the Middle Egyptian verbal system covered here can be surveyed synoptically from two different, although ultimately complementary and interrelated, perspectives.[1]

### 11.2.1. TENSE

Present: *sḏm=f*

Past: *sḏm.n=f*

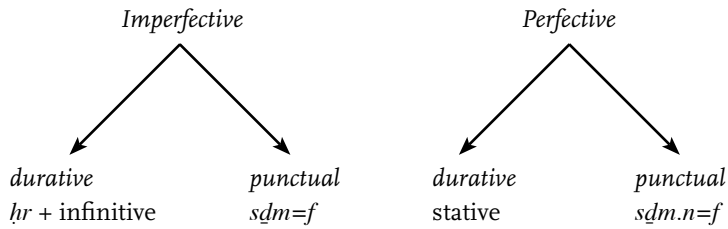
Future: *r* + infinitive; *sḏm.tj=fj*

*Tense* refers to the time of a verb's action with respect to a particular point of reference. Normally this point of reference is the time at which the sentence is written or spoken—the *present* includes the moment of enunciation, the *past* is anterior to that moment, while the *future* is subsequent to it. Nonverbal sentences in Egyptian imply no tense in particular: the time frame must be deduced from the overall context of the utterance. Even the allative (*r + infinitive*) may take place in the past—for example, "She was going to eat the sardine."

The suffix conjugation, however, has temporal markers built into it. Although tense in the suffix conjugation is also relative, it may be useful initially for beginning students to think of the form *sḏm=f* as roughly equivalent to the English present tense and *sḏm.n=f* as roughly the equivalent of the English past.

*The sḏm.tj=fj form is introduced in Lesson 17.*

### 11.2.2. ASPECT




1. Polotsky, *P*, 71–96 ("Egyptian Tenses"); and Hannig, *PsP*. For further details, see Malaise-Winand, sections 343–453.

*Aspect* refers to the viewpoint on the action indicated by a verb form. The grammatical aspect of a verb defines the temporal flow (or lack thereof) in the event or state described. In English, for example, the two sentences "I am weaving" and "I weave" are both present tense; what differs is their aspect—what German grammarians call their *Aktionsart* (the "type [or manner] of action" that the verb represents).

In many languages, including Middle Egyptian, the most fundamental aspectual distinction is between *imperfective* and *perfective*. The imperfective aspect represents an event either in the process of its unfolding or as a repeated or habitual action—that is, it views the event as in progress, ongoing, or yet-to-be-completed. By contrast, the perfective aspect views the event as singular, completed, and conceptually unified. In the Standard English past tense the distinction often coincides with the difference between the progressive "was X-ing" as compared to the simple past "X-ed." For example, the perfective would translate both verbs in the sentence "Neville opened his mouth and regurgitated his plum pudding." However, in this sentence "As Ernesto *was leaving* Conchita's *quinceañera*, he *kissed* Concepción," the first verb would be rendered by an imperfective and the second by a perfective.

It would be naïve to think of aspect as indicated solely by verbal morphology. Often adverbial modifiers or other contextualizing information helps to distinguish the aspect. For example, let's look at two model sentences: (1) "Don't bother me, I'm knitting at the moment" versus (2) "I knit whenever I feel tense." In the grammatical terminology used, both sentences are imperfective; however, the first is durative, the second punctual.

Most languages code for imperfective versus perfective aspect; beyond this, individual languages have the capacity to convey a wide variety of more specific verbal aspects, often quite extensive and some relatively idiosyncratic. In Middle Egyptian it is useful to distinguish two further subvarieties of verbal *Aktionsarten* under the wider rubrics of imperfective and perfective aspect. An action viewed as *durative*—be it in the present or the past—is represented from the perspective of the writer/speaker as precessual. What it emphasizes is the duration of the action, not simply the fact (or possibility) of its occurrence.

By contrast, if we shift our focus, the same action can be seen as *punctual*—that is, as singular and whole, regardless of how much time it takes. Punctual actions can be instantaneous (that is, they have no or little duration whatsoever: "fell"); or, if more complex, the action is surveyed by the writer/speaker all at once in its entirety. For example, both verbs in the following sentence are imperfective and would be translated as durative: "As I *was entering* the office, Irma *was taking off* her mink." In the following sentence, however, both verbs are imperfective would be considered punctual: "As soon as Irma *enters* the office, she *takes off* her mink." Study the aspectual distinctions of these four sentences and their Egyptian equivalents:

- Imperfective durative: "I am eating." *jw=j ḥr wnm* [pseudoverbal]
- Imperfective punctual: "I eat [meat every day]." *jw wnm=j* [*sḏm=f*] (suffix conjugation: Circumstantial *sḏm=f*)
- Perfective durative: "I have been eaten." *jw=j wnm.kwj* [stative]
- Perfective punctual: "I ate [meat yesterday]." *jw wnm.n=j* [*sḏm.n=f*] (suffix conjugation: Circumstantial *sḏm.n=f*)

It should be clear from this summary that morphology per se is never a sufficient indicator in Middle Egyptian for either tense or aspect. Although in main clauses the form of the suffix conjugation *sḏm=f* usually represents present tense and the form *sḏm.n=f* usually represents past tense, this is by no means always the case. Examples are rare, for instance, where *sḏm.n=f* is future tense, but they do exist.[2]

It is difficult but important *not* to confuse tense and aspect. Imperfective and perfective are verbal aspects that do not correspond to present and past tense. Depending on the context, it is quite possible for a verb to be *past imperfective durative* ("I used to chain smoke constantly") as well as *present perfective punctual* ("I have quit smoking"). The precise nuance of any verb in any given passage of a text derives from the simultaneous interplay between tense and aspect.

### FURTHER READING

This list includes some basic works for students who would like to pursue these distinctions beyond the summary discussion that is possible here.


R. Binnick. *Time and the Verb: A Guide to Tense and Aspect*. Oxford, 1991.
G. Brown and G. Yule. *Discourse Analysis*. Cambridge, 1983.
B. Comrie. *Aspect*. Third edition. Cambridge, 1980.
———. *Tense*. Cambridge, 1985.
W. Klein. *Time in Language*. New York, 1994.
A. ter Meulen. *Representing Time in Natural Language*. Cambridge, Mass., 1995.
P. Vernus. *Future at Issue: Tense, Mood, and Aspect in Middle Egyptian*. New Haven, Conn., 1990.


## 11.3. THE SUFFIX CONJUGATION: OVERVIEW

The *suffix conjugation* takes its name from the fact that when conjugated with a pronominal subject, verbs in Middle Egyptian append the suffix series. Table 11.1 provides the basic paradigm for all forms of the suffix conjugation with pronominal subject.

Table 11.1. Suffix Conjugation with Pronominal Subject (*sḏm=f*)

| | *Singular* | *Plural* |
|---|---|---|
| First person |  *sḏm=j* |  *sḏm=n* |
| Second person: Masculine |  *sḏm=k* |  *sḏm=ṯn* |
| Feminine |  *sḏm=ṯ* | |
| Third person: Masculine |  *sḏm=f* |  *sḏm=sn* |
| Feminine |  *sḏm=s* | |

2. See Hannig, *PsP*, 292–301.

The way the Egyptian verbal constructions are formed makes it impossible to consider them solely in terms of their verbal components, without reference to the expression of the subject and, as we shall see, the direct object. Subject, verb, and direct object must be considered together as one complex construction. The basic principles are listed here.[3]

- Historically, all verbal bases are nominal in origin.
- Most expressions of the subject are genitival in origin—the subjects of verbal constructions take the same form as possessive constructions; the subject in possessive form ("my," "your," "his," "of the woman") is attached either to the verbal base, which is substantival in origin, or to some other noun-derived form in the construction (for example, *jw*). Thus *sḏm=f* ("he hears") takes the form of what originally was "his hearing"; likewise, when the subject is a noun (*sḏm ḥm.t* "the woman hears"), then the verbal base was presumably in a bound genitive construction with the subject ("the woman's hearing").
- The expression of the direct object is equational in origin—if the verbal stem, for example, was originally a passive participle ("vision" = "that which was seen"), then the direct object is related to it as one term in an equation; thus "I see him" (*jw mꜣꜣ=j sw*) is expressed as "he [is] my vision," much like the AB nominal construction, or sentences with adjectival predicate (*nfr sw*).

Similarly, if the verbal base is an infinitive, the direct object is in genitive form. Thus, "I am on (*ḥr*) seeing him" (pseudoverbal construction) has the form "I am on his-seeing" (*jw=j ḥr mꜣn=f*).

This *diachronic reconstruction*—which given the state of the evidence remains speculative at this at this point—helps to explain how certain peculiarities of the Middle Egyptian suffix conjugation evolved historically. It does not, however, get us very far in understanding how verbal clauses functioned as a system in the form that we find them codified in writings from the Eleventh Dynasty on. In fact, scrutiny of surviving Middle Egyptian texts reveals two main forms of the suffix conjugation: *sḏm=f* and *sḏm.n=f*, each of which in turn shows up in several different inflectional types. Since Polotsky, Egyptian grammarians regularly refer to these as:

| *sḏm=f* | *sḏm.n=f* |
|---|---|
| Circumstantial | Circumstantial |
| Nominal | Nominal |
| Prospective | — |
| Old Indicative | — |

Conventionally, Egyptian grammatical textbooks employ the strong and wholly regular verb *sḏm* ("hear, listen") as the example in verbal paradigms, usually in the third-person singular: *sḏm=f* or *sḏm* + noun phrase.

3. See Callender, § 3.5.

To begin with, it is perhaps easiest to think of these four inflections of the verb as modal, although as modes they only map partially onto what students of Indo-European languages recognize as "moods." Moreover, the fact that the form *sḏm.n=f* only occurs in the *circumstantial* and *nominal* suggests that these two modes stand over against the *prospective* and the *indicative*, which are exhausted in the paradigm for *sḏm=f*. The *old indicative* can be dispensed with summarily: it makes only one appearance in Middle Egyptian as part of a negative construction, which is clearly an archaic holdover from Old Egyptian that plays no vital part in the Middle Egyptian verbal system.

In fact, the functions of the *indicative* mood were absorbed by the circumstantial and nominal modes as part of the rearrangement of the verbal system that gave rise to scribal Middle Egyptian. That leaves *circumstantial/nominal* over against the *prospective*, which in more familiar terms could be also be expressed as *indicative* versus *subjunctive*—these are the two main moods that the Middle Egyptian verbal system retains.

*For more on this splitting, see "11.4. The Transposition of the Verb in Middle Egyptian," below.*

1. *Indicative* indicates that from the writer/speaker's point of view the action of the verb is a statement of fact; for example: "Neville dyes his hair." (Fact: Neville's hair is dyed.)
2. *Subjunctive* indicates that from the writer/speaker's point of view the action of the verb is possible, desirable, or contingent; for example: "Neville might dye his hair" (possible—after all, his hair *is* purple); "Neville should dye his hair" (desirable—after all, his hair *is* purple); and "Neville would dye his hair, if it weren't already purple" (contingent).

*Mood* refers to a value judgment that the writer/speaker places on the verbal statement: veridical versus possible/desirable. As in most languages, in Middle Egyptian the indicative is the "unmarked" mood—verb forms are indicative unless they are specifically marked (morphologically or syntactically) as subjunctive. The subjunctive can only indicate the subjunctive mood; however, indicative forms can sometimes be used to express possible, desirable, or contingent actions as well as statements of fact because these forms are unmarked for mood.

In addition to *sḏm=f* and *sḏm.n=f*, the suffix conjugation includes five other less common forms, either with affixes or gemination, that complete the system:

- *sḏm.t=f*
- *sḏm.jn=f*
- *sḏm.kꜣ=f*
- *sḏm.ḫr=f*
- *sḏmm=f*

The *sḏm.t=f* occurs in a highly restricted though not uncommon number of constructions with the sense of "until, not yet, before." The other three forms (*sḏm.jn=f* / *sḏm.kꜣ=f* / *sḏm.ḫr=f*) introduce statements concerning events that are contingent on previous circumstances.[4] Of these only *sḏm.jn=f* is at all common, particularly in literary texts, where it functions as a narrative tense, often used to introduce changes in speakers. Accordingly, *sḏm.kꜣ=f* and *sḏm.ḫr=f*, can be deferred to a later stage of grammatical study: only *sḏm.t=f* and *sḏm.jn=f* are treated in the upcoming lessons. For the *sḏm.ḫr=f*, *sḏm.kꜣ=f*, and *sḏmm=f*, see "R-1. Supplementary Grammar" in the Further Resources section at the back of the book.

4. See Allen, 22.1-16; and Depuydt, *CCC*, 201–55.

N.1. In addition to active forms, the suffix conjugation also has equivalents for most (though not all) forms in the passive. In the *active voice* the subject performs the action denoted by the verb: for example, "Fanny wiggled Jamal's buttocks." By contrast, in the *passive voice* the grammatical subject of the verb is no longer active but instead is being *acted upon* by the verb: "Jamal's buttocks were wiggled by Fanny." In Middle Egyptian only the passive for the Circumstantial *sḏm=f* [that is, *sḏm.tw=f*] and the Circumstantial *sḏm.n=f* [that is, *sḏmw=f*] occur with any frequency; these main passive voice forms are treated in the upcoming lessons. For the future passive *sḏmm=f*, see "R-1. Supplementary Grammar" in the Further Resources section at the back of the book.

N.2. Alongside the indicative and the subjunctive, Middle Egyptian has a third, less common mood: the *imperative*. Strictly speaking, the imperative does not belong to the suffix conjugation because it inflects but does not employ suffixes or any other pronouns. Hence, we will treat it at the end.

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## 11.4. THE TRANSPOSITION OF THE VERB IN MIDDLE EGYPTIAN

How is it that the *old indicative* in Middle Egyptian split historically into two different forms: *circumstantial* and *nominal*? To answer this, we need to return to the three basic syntactic patterns for nonverbal sentences that we have already studied: nominal, adjectival, and adverbial. As has been recognized since the nineteenth century, this triad of basic clause types or propositions occurs widely in languages the world over.[5]

> See A. Meillet, *Linguistique historique et linguistique générale*, 2 volumes (Paris, 1931), 2:135; Polotsky, *T*, § 2.1; and Polotsky, *G*, 1:1–8. We have already noted the similarity in the nonverbal syntactic patterns: *nominal* (*noun* + *subject* [*nṯr pw*]) and *adjectival* (*adjective* + *subject* [*nfr sw*]).

In the older terminology, moreover, *substantive* included both nouns and adjectives as two species of the same linguistic genus (it is not necessary to go into the linguistic details here), which means that in effect there are just two basic clause types in Middle Egyptian: *substantival* (nominal/adjectival) over against *adverbial*. These, in turn, involve two basic types of syntactic nodes: *noun phrases* and *adverbial phrases*:

- *substantival proposition: noun phrase + noun phrase*
- *adverbial proposition: noun phrase + adverbial phrases*

In a series of studies ranging from the mid-1940s through 1990, H. J. Polotsky succeeded in showing that in all phases of the Egyptian language there occurs a systematic (or "standard") application of substitutional rules by which *verbal phrases* are regularly "transposed" into either a noun phrase or an adverbial phrase. This transposition of the verbal phrase, however, dramatically affects its predicative

5. See, for example, the grammatical works of S. Herling (1780–1849) [German], R. Kühner (1802–1878) [French], and E. Mätzner (1805–1892) [English].

function. In the case of nominal transposition, the verbal phrase loses its verbal force entirely. Take, for example, the following two clauses, the first with a noun phrase, the second with a verbal phrase, each following the sentence-initial particle *mk*:

| | |
|---|---|
| *mk sš* | *m njw.t=j* "Look, the scribe is in my city." |
| *mk jj.n=j* | *m njw.t=j* "Look, I came from my city." |

Note the morphology of the verb, which is Nominal *sḏm.n=f*. The standard past tense for verbs of motion uses the stative: *mk wj ii.kwj* ("Look, I have come"); see Lesson 8, 2 above.

According to Polotsky, these sentences are syntactically interchangeable: the *sḏm.n=f* verbal phrase *jj.n=j* ("I came") is to be seen as a paradigmatic substitution for the equivalent noun phrase *sš*. The structure of the second sentence, then, should be analyzed as "(Look) the-fact-that-I-came [is] from-my-city." In other words, what shows up as a Nominal *sḏm.n=f* form is in actuality a verb phrase that has been transposed into a noun phrase, which allows it to fulfill any and all of the functions that are possible for the Egyptian noun.

Analogously, in the case of an adverbial transposition, the verb phrase acquires the value of a circumstantial predicate, because of the possibility of paradigmatic substitution between the verb phrase and the adverbial phrases. Again, take the following two clauses that exhibit similarity in structure:

| | |
|---|---|
| *mk sš m njw.t=j* | "Look, the scribe is in my city." |
| *mk sš ḏd=f* | "Look, the scribe speaks." |

Here the verb phrase has been transposed into an adverbial phrases, and the underlying structure is to be taken as: "*(Look) the-scribe [is] while-he-speaks." This gives us the Circumstantial *sḏm=f*, which allows it to function in any and all ways that adverbs do in Middle Egyptian. For both the *sḏm=f* and the *sḏm.n=f* forms of the suffix conjugation, then, what at first look like verbal phrases turn out to be transpositions of the verb phrase into substantival or adverbial phrases. This does *not* mean that the verbs have become substantives or adverbs, only that they function that way within the respective clauses, although in the last analysis they have effectively yielded their predicative or "verbal" force.

Similar types of transposition also give rise to *participles* and *relative forms*. In all languages, participles are *verbal adjectives*, while Middle Egyptian's unusual series of relative forms can be thought of as *verbal nouns*. Morphologically, participles and relative forms are closely related, suggesting that what we have here is a further nominalization of the verb phrase, split between the two genera of the Egyptian substantive—adjective and noun.

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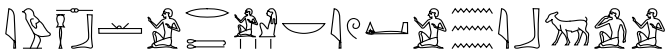
## 11.5. THE CIRCUMSTANTIAL *Sḏm=f* FORM

The Circumstantial *sḏm=f* occurs both in main clauses as a simple statement of fact as well as in subordinate clauses of circumstance. In aspect the form is *imperfective punctual*, which means that it expresses an action that is ongoing or repeated. In main clauses the tense is usually present, and hence the form is especially apt for gnomic statements. For example:

 *jw mꜣꜣ=f Wsjr rˁ nb* "He see Osiris every day."

 *jw nḫm r n(j) s sw* "A man's mouth saves him."

Strictly speaking, however, aspect is tenseless. Accordingly, in past narration the Circumstantial *sḏm=f* is also used to indicate habitual action in the past. So in the *Tale of Sinuhe*, we read, "I spent many years. And my children had grown to adults, each man of them in control of his own clan. And any envoy on his way to or from the Residence, he stopped by me . . . "

 *jw sꜣb=j rmṯ nb jw=j dj=j mw jb*
"I shelter everyone. I give water to the thirsty."

The English translation renders the verbs in the present, but the reference is unmistakably to repeated action in past time. What it is important to remember about the Circumstantial *sḏm=f* is that the aspect is imperfective punctual: in a main clause narrative context will decide whether the form refers to time present or to habitual action in the past. In either case, however, it is perhaps best to translate the Circumstantial *sḏm=f* as an English present indicative.

*For the Circumstantial sḏm=f in subordinate clauses, see Lesson 12, section 2.1.*

### 11.5.1. MORPHOLOGY

The four different types of *sḏm=f* (*Circumstantial, Nominal, Prospective,* and *Old Indicative*) are distinguished morphologically, as are the two different types of *sḏm.n=f* (*Circumstantial* and *Nominal*). For strong verbs the Circumstantial *sḏm=f* looks exactly like the root. The forms for the principal verb classes are as follows:

*Biconsonantal*—both root letters:  *ḏd=f*

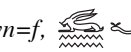
*Triconsonantal*—all three root consonants:  *wnm=f*

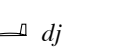
*3rd and 4th weak*—no gemination:  *mrj=f*

 *ḥmsj=f*

*2nd geminating*—with gemination:  *mꜣꜣ=f*

*Irregular*:   *jj=f*,  *jw=f*

  *wn=f*,  *wnn=f*[6]

  *rdj*,  *dj*

The basic conjugation for the Circumstantial *sḏm=f* in the active voice is as given in the chart in Table 11.1 above and need not be repeated here.

### 11.5.2. SYNTAX

The verbal statement of fact consists of four main slots: particle, verbal predicate, subject, adverbial comment. From a grammatical point of view, circumstantial forms are *adverbial*—that is, they represent the transposition of the verb phrase into an adverbial phrase. Hence, circumstantial forms cannot stand on their own; they always modify or depend on something. Like nonverbal sentences, main clauses that use the Circumstantial *sḏm=f* must begin with *jw*, *mk*, or some other equivalent particle. Following the particle, the standard word order is VSO + adverbial phrase:

Table 11.2. Syntax of the Circumstantial *sḏ m=f* Form

| 1) Particle | 2) Verbal predicate | 3) Subject | 4) Adverbial phrase(s) |
|---|---|---|---|
|  *jw* |  *wnm* |  *s* |  *m pr* |
| [new sentence] | “eats” | “the man” | “in the house” |

 When the subject is a pronoun, the suffix series is used, such that the word order remains the same. *Learning the word order for the various forms of verbal sentences is absolutely crucial.*

Note that Middle Egyptian—in the main—employs two different constructions to express the present tense, each of which differs in aspect, and it is important to distinguish between them. In the model sentence above, the tense of the verb is present, its aspect imperfective *punctual*. To express the aspect imperfective *durative*, however, Middle Egyptian uses the pseudoverbal construction with *ḥr* / *m*:

Present imperfective punctual:  *jw wnm s m pr*
“The man eats in his house.”

Present imperfective durative:  *jw s ḥr wnm m pr*
“The man is eating in his house.”

 Although the verb looks identical as written in these two sentences, in the first sentence the form is Circumstantial *sḏm=f*, in the second it is the infinitive. Presumably the two forms were

6. See Gardiner § 107; Allen 20.16-17

pronounced differently even if written the same. This is the case for strong verbs; however, for mutable verb classes, the two forms show differences in inflection:

 *jw ḥmsj s m pr* "A man sits in his house."

 *jw s ḥr ḥmsj.t m pr* "A man is sitting in his house."

In each of the above pairs the action in the first sentence is timeless or habitual (Circumstantial *sḏm=f*), in the second ongoing or incomplete (pseudoverbal). In both the suffix conjugation and the pseudoverbal, when a transitive verb takes a noun as its *direct object*, it follows the subject. An *indirect object* is expressed as an adverbial phrase (*n* + noun), which like all adverbial phrases properly comes at the end. Some examples:

 *jw mȝȝ s ḥm.t=f m pr* "The man sees his wife in the house."

 *jw s ḥr mȝn ḥm.t=f m pr* "The man is looking at his wife in the house."

 *jw rdj Ptḥ ꜥnḫ n nsw* "Ptah gives life to the king."

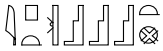
 *jw sḫt wḥꜥ ȝpd.w n (j)m(j)-r kȝ.t*
"The fowler snares birds for the overseer of the construction project."

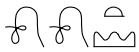
**VOCABULARY: TEMPLES, HOLY SITES, RITUALS**

 *ȝbḏw* Abydos

 *ȝm* to burn, burn up

 *Jwnw* Heliopolis

 *Jp.t-sw.t* Karnak

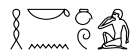
 *Wȝwȝ.t* Northern Nubia

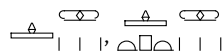
 *bȝw* power, force

 *Ptḥ* Ptah

 *Mn-nfr* Memphis

 *hȝw*
surroundings, lifetime, reign

 *ḥknw* thanks, thanksgiving

 *ḥtp / ḥtp.t* offerings

 *ḫ.t* fire

 *ḫt* wood, mast (m.)

 *Wȝs.t* Thebes

 *wjȝ* bark [of a god/king]

 *Snmw.t* Bigeh

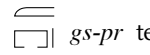
 *sbj n sḏt* burnt offering

 *ss* ash, ashes

 *sš3* prayer

 *šdj* to cut out, dig, rescue, take

 *k3p* hut, cabin

 *gs-pr* temple, portable shrine [?]

 *dw3-nṯr* to praise god

 *ḏ3* fire-drill

**EXERCISES**

A. Transliterate the following sentences and translate them from Middle Egyptian into English.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

B. Translate the following sentences into Middle Egyptian. Supply both the hieroglyphs and a transliteration.

1. A good man praises his father.
2. The good man is praising his father.
3. I know the power of Amun in Karnak.
4. The gods brought me a daughter through prayer.
5. His child goes to Thebes every day.

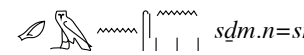
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# LESSON 12

## 12.1. THE CIRCUMSTANTIAL *sḏm.n=f* FORM

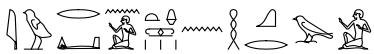
The regular past tense for both the *Circumstantial sḏm=f (active voice)* and the *pseudoverbal ḥr + infinitive* is the *Circumstantial sḏm.n=f*, which is formed by affixing the suffix *n* to the verbal stem. The affix follows any determinative(s) but always precedes the subject, whether the subject be a noun or a pronoun. Conventional practice places a dot between the verb stem and the morpheme *n*, and an equal sign (=) between the *n* and a suffix pronoun. The conjugation is as follows:

Table 12.1. The Conjugation of the Circumstantial *sḏm.n=f* Form

| | *Singular* | *Plural* |
|---|---|---|
| First person |  *sḏm.n=j* |  *sḏm.n=n* |
| Second person: Masculine |  *sḏm.n=k* |  *sḏm.n=ṯn* |
| Feminine |  *sḏm.n=ṯ* | |
| Third person: Masculine |  *sḏm.n=f* |  *sḏm.n=sn* |
| Feminine |  *sḏm.n=s* | |

Like the Circumstantial *sḏm=f*, the Circumstantial *sḏm.n=f* is never sentence-initial but always preceded by a particle such as *jw* or *mk*. The word order remains verb-subject-object (VSO) + adverbial phrase. For example:

 *jw m33.n=j nḫt.w* "I saw the victories."

 *jw rdj.n=j t n ḥqr*

"I gave bread to him who was hungry."

 *mk wpj.n ḥf3w r=f r=j*

"Look, the snake opened its mouth to me!"

### 12.1.1. MORPHOLOGY

The forms of the Circumstantial *sḏm.n=f* in different verb classes are identical to those of the Circumstantial *sḏm=f, except* for 2nd geminating verbs, which sometimes use the bare, ungeminated root:

*Biconsonantal*—both root letters:  *ḏd.n=f*

*Triconsonantal*—all three root consonants:  *wnm.n=f*

*3rd and 4th weak*—no gemination:  *mrj.n=f*

*2nd geminating*—with and without gemination:  *m33.n=f,*  *m3.n=f*

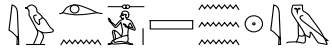
### 12.1.2. TENSE AND ASPECT

Strictly speaking, the Circumstantial *sḏm.n=f* form *expresses a past relative to its context*. In the case of *jw* / *mk* + circumstantial form (simple statement of fact), the function of the particles *jw* and *mk* is to establish the context as here and now; as we have seen, the particle *jw* is relatively weak, but *mk* is fairly vivid. The construction *jw sḏm.n=f* means: "*With respect (to us) here and now*, he heard." Thus the verb form on its own expresses only relative time; for the most part, however, constructions are unambiguous in their temporal reference: *jw sḏm=f* conveying time present, and *jw sḏm.n=f* conveying time past.

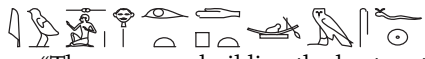
*See Lesson 6, "6.2. The Meaning of jw and mk." For more on* tense *versus* aspect*, see Lesson 11.2.1 and 11.2.2.*

As the past tense of the Circumstantial *sḏm=f*, the Circumstantial *sḏm.n=f* is *imperfective punctual* in *aspect*. That is, the form conveys past action ongoing over time. More commonly, however, in other contexts the Circumstantial *sḏm.n=f* form is *perfective punctual*, which means that it represents a unified, completed action in the past that the writer/speaker views as over and done with. Compare these examples:

(a) *Present tense, imperfective punctual*:  *jw jrj s šmw jm*
"The man spends the summer there."

(b) *Past tense, imperfective punctual*:  *jw jrj.n s šmw jm*
"The man [regularly] spent the summer there."

(c) *Past tense, perfective punctual*:  *jw jrj.n s dp.t m sf*
"The man built a boat yesterday."

(d) *Past tense, imperfective durative*:  *jw s ḥr jrj.t dp.t m sf*
"The man was building the boat yesterday."

In aspect the *sḏm.n=f* form is *never durative*: a construction of this nature requires the pseudoverbal (d). However, as is clear from sentences (b) and (c), the Circumstantial *sḏm.n=f* can represent a punctual action from an imperfective as well as a perfective point of view. Only the whole of the verbal predicate taken together with its adverbial modifiers, in the larger context of the passage within which it figures, allows one to decide precisely what type of action the writer/speaker is describing. While

initially, then, it may be helpful to think of the Circumstantial *sḏm=f* form as *roughly* equivalent to the English present tense, and the Circumstantial *sḏm.n=f* as *roughly* equivalent to the English simple past, there is in fact no real one-to-one correlation. Using this too strictly as a rule of thumb will quickly produce some highly implausible translations.

N.1. Because most surviving Middle Egyptian inscriptions and papyri refer to situations past, *the Circumstantial sḏm.n=f is the most common verb form in surviving Middle Egyptian literature*. Although conventionally, grammars begin with the present tense and then move to the past, the Circumstantial *sḏm=f* form in surviving Middle Egyptian artifacts is actually comparatively rare. The basic narrative tense in Middle Egyptian is the Circumstantial *sḏm.n=f* and its derivatives, so it is best to learn it well.

### 12.2. CLAUSES OF CIRCUMSTANCE: MAIN AND DEPENDENT

The syntax of the Circumstantial *sḏm.n=f* form in a *main clause* is identical to the syntax of the Circumstantial *sḏm=f* form in a main clause—that is, it is never sentence-initial but follows the particle *jw* or *mk* with the word order VSO [+ AP]:

Table 12.2. Syntax of the Circumstantial *sḏm.n=f* Form

| *(1) Particle* | *(2) Verbal predicate* | *(3) Subject* | *(4) Object* | *(5) Adverbial phrase* |
|---|---|---|---|---|
|  *jw* |  *wnm.n* |  *s* |  *t* |  *m pr=f* |
| [New sentence] | “ate” | “the man” | “bread” | “in his house” |

 When the subject is a pronoun, again the suffix series is used (*wnm.n=f* ), so that effectively the word order remains the same.

Since both the Circumstantial *sḏm=f* and the Circumstantial *sḏm.n=f* forms represent a transposition of the verbal predicate into an adverbial phrase, they can be used in *dependent clauses of circumstance* as adverbial modifiers *without an introductory particle*. Like their nonverbal counterparts, dependent circumstantial clauses that make use of the suffix conjugation convey information about circumstances that are either (1) concurrent with the action in the main clause (*sḏm=f*), or (2) prior to the action in the main clause (*sḏm.n=f*). In other words, the writer/speaker’s choice of Circumstantial *sḏm=f* or Circumstantial *sḏm.n=f* for the dependent clause *expresses time relative to the time represented in the main clause*: *sḏm=f* represents a circumstance temporally concurrent, *sḏm.n=f* a circumstance temporally anterior.

*See “11.4. Transposition of the Verb in Middle Egyptian” in Lesson 11.*

Below are the four possible relations. Consider the various aspects of the verbs in both the main and dependent clauses.

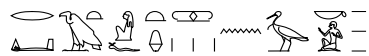
*Main clause*



*jw mȝȝ sš r jt=f*

The scribe sees to his father

*Dependent clause*



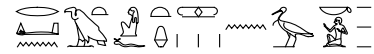
*rdj mw.t=f t n bȝk.w*

while his mother gives bread to the servants.



*jw mȝȝ sš r jt=f*

The scribe sees to his father



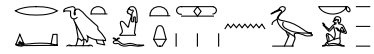
*rdj.n mw.t=f t n bȝk.w*

once his mother has given bread to the servants.



*jw mȝ.n sš r jt=f*

The scribe saw to his father



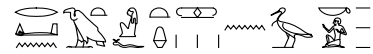
*rdj mw.t=f t n bȝk.w*

while his mother gave bread to the servants.



*jw mȝ.n sš r jt=f*

The scribe saw to his father

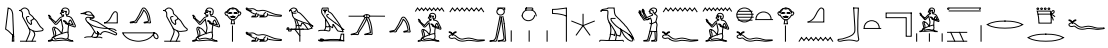


*rdj.n mw.t=f t n bȝk.w*

after his mother had given bread to the servants.

Just as word order is quite rigid in Middle Egyptian, so too is the order of the clauses: a dependent clause of circumstance always *follows* the main clause, which it modifies like any other adverbial phrase. Dependent clauses that employ the Circumstantial *sḏm=f* / *sḏm.n=f*, commonly supply the reason or motive for the action in the main clause ("because," "since," "for"), indicate a concession or exception ("but," "although," and so on), or—and this is perhaps most common—they specify a temporal relationship ("when," "as," "while," "whenever"). Middle Egyptian did possess prepositions and conjunctions that could be used to specify the relationship between the main clause and the subordinate clause precisely (for example, *m* "when," *n* "because of," *m-ḫt* "after," and so on). However, scribes used these locutions sparingly. *Typically, the Middle Egyptian sentence does not specify the exact nature of the relation between the main clause and the dependent clause of circumstance but leaves it up to the reader to make the connection.*[1]

Stylistically, the concatenation of circumstantial clauses was very common in Egyptian; they are regularly found in combination with nonverbal clauses and often occur in fairly long sequences of text.



*jw=j ꜥq.kwj ḥr jtj | ms.n=j n=f jnw| dwȝ.n=f n=j nṯr*

*ḫft-ḥr qnb.t tȝ r ḏr=f*

*See "15.1. Word Order in the Verbal Sentence" in Lesson 15 for word order of the final clause here.*

One might translate the sentence: "I was shown into the king, *after* I had brought the tribute to him *and* he had praised god for my sake before the court of the whole land." Or, one might say: "I was shown into the king, *once* I had brought him tribute, *after* he had thanked god before the court of the whole land." The main clause uses the *subject + stative* construction, which is then followed by two dependent clauses, both of which use the Circumstantial *sḏm.n=f*. The writer leaves it up to the reader, however, to decide the logical relationship between (a) the main clause and the dependent clauses, and (b) the first dependent clause and the second dependent clause.

Many other possibilities also suggest themselves. For example: "I had entrée to the king, *since* I had brought him tribute, *because* he had thanked god for my sake before the council of the whole land," or "I have entrée to the king, *ever since* I bought the tribute to him, *seeing that* he praised god in front of all the nobles of the land for my sake," and so on. Again, the larger context in which the sentence

1. For further specifics, see Uljas, *EECC*.

figures will help to narrow down the possibilities, but often it is not possible in the end to establish a reading that is unequivocal.

It is also possible and common for a nonverbal clause of circumstance to follow a main clause that uses a Circumstantial *sḏm=f* / *sḏm.n=f*. For instance:



(a) *jw wp.n ḥfȝw r=f r=j || jw=j ḥr ḫt=j m-bȝḥ=f | ḫm.n=j wj*

(b) *jw wp.n ḥfȝw r=f r=j | jw=j ḥr ḫt=j m-bȝḥ=f | ḫm.n=j wj*

Is this two sentences (a) or one (b)? The second *jw*-clause [*jw=j ḥr ḫt=j*] is a nonverbal clause with adverbial comment—the *jw* could either mark the beginning of a new sentence or stand as the "place-holder" for the suffix pronoun that is the subject of a dependent clause of circumstance. Thus we could translate:

(a) "The snake opened his mouth to me. I was on my belly before him, *since* I had lost consciousness."

(b) "The snake opened his mouth to me, *while* I was on my belly before him, *even though* I had lost consciousness."

Once again, there are many other possible options for translation, dependent in part on what aspect one takes the verb in the dependent clause to be. More important than deciding which of these readings is the *right* reading is to see that sentences such as these are not poorly written or unintentionally vague. Rather, they are hermeneutically open, allowing—or even *forcing*—each reader to make choices, or to hold several syntactic and hence interpretive possibilities in mind at once. Even if voweling would have made the sentence structure clear, as a *written* artifact the text forces the reader to choose among several possibilities before reading it aloud.

**EXCURSUS**

Such ambiguities are inherent in all unvocalized and unpunctuated texts and are a particularly rich feature of classical Afroasiatic literatures, especially those that use derivatives of the Aramaic alphabet.[2] Take, for example, the opening of Genesis. The unpunctuated consonantal text reads as follows:

: בראשיתבראאלהיםאתהשמיםואתהארץ
*br'šytbr''lhym'thšmymw'th'rṣ*

Masoretic text: : בראשית ברא להאים את השמים ואת הארץ
"In the/a beginning, God created the heavens and the earth."

Qabbalistic text: : ברא שית : ברא אלהים את השמים ואת הארץ
"[It] created six. [It] created *Elohim* with the heavens and with the earth."

Whereas the standard rabbinic reading of the opening of Genesis takes בראשית as a prepositional phrase meaning "In the/a beginning," esoteric tradition divides the consonants into two words and punctuates after the second: ברא שית "[It] created six." This is, in turn, interpreted as referring not only to the six days of creation that follow as described in Genesis ו, but also to the Gnostic doctrine of emanations whereby the nameless and unfathomable One (*Ein sōf*) overflows into six levels to create the reality we know as the world of ideas and phenomena. On this account, *Elohim* is not the name of the One God,

2. See J. Naveh, *Early History of the Alphabet*, second edition (Jerusalem, 1987).

but only the first of his hypostases, whose lower levels constitute first the different levels of the heavens, and finally the matter of the earth.

This reading, propounded in the *Zohar* (ca. 1290 CE) and other early Qabbalistic texts, is certainly hermetic, counterintuitive, and, in terms of mainstream Judaism, probably heretical. However, it is certainly one possible way among others to construe the traditional consonantal text, which opens up an entirely different hermeneutic of the Hebrew Bible that still circulates under the name of Qabbalah today. A third reading of the passages sees embedded in the second sentence the clause:

ברא אלהים את
*Elohim* created את

Since א is the first letter of the Hebrew alphabet and ת the last, some Qabbalists take this to mean that *Elohim*, the first of the divine hypostases, in turn created the whole of the cosmos, as we would put it "from A to Z." Whether this is a Judaic response to Revelation 1:8 ("'I am the Alpha and the Omega,' says the Lord God"), or the verse in Revelation supplies evidence for the antiquity of the Qabbalistic reading, it is clear that the tradition of multiple and overlapping clause construction, which gives rise in turn to multiple and competing meanings, is deeply embedded in Levantine culture. The Hebraic tradition provides a useful and instructive parallel to the reading and interpretation of other ancient Afroasiatic textual traditions, including the Egyptian. Beginning students may find it difficult enough to construe one coherent sense out of a string of unpunctuated hieroglyphs, but they should not be surprised to find that others have come up with very different but equally possible constructions of the same text.

In hieroglyphs, moreover, the potential is compounded much beyond what is realizable in such writing systems as Hebrew, by the added possibility of variant and cryptographic spellings of individual words and phrases, as well as the addition of the visual component, which always leaves an irreducible remainder over and above the phonological.[3] Take, for example, the nuances of the double crocodile that are commonly used to spell *jtj* ("monarch"), placed before the royal standard on which the falcon god Horus perches.[4]

 *jtj* "monarch"

A good example of a Middle Egyptian sentence that can be parsed in multiple ways is a passage that has occasioned a good deal of philological dispute near the outset of *Shipwrecked Sailor*.[5] It reads:



(a) *jn ḫt ḥḥ n=j s(j)* || *ꜥḥꜥ.n dp.t mwt(.tj)* | *ntj.w jm=s n spj wꜥ jm*
"A piece of wood broke itself in my favor. Then the boat died, while [among] those who were within it, there was no one left therein."

(b) *jn ḫt ḥḥ n=j* | *sꜥḥꜥ.n dp.t* | *mwt ntj.w jm=s* | *n spj wꜥ jm*
"It is a piece of wood that broke to my advantage, after the ship had reared up, when those within it were dying, and there was no one left therein."

Each construction gives a slightly different perspective on the action being described, and one reinforces the sense of the other. There is no need in this case to make a choice between them.

3. On variant and cryptographic spellings of individual words and phrases, see, for example, J. Darnell, *The Enigmatic Netherworld Books of the Solar-Osirian Unity: Cryptographic Compositions in the Tombs of Tutankhamun, Ramesses VI, and Ramesses IX* (Fribourg, 2004).

4. On the multiple connotations of the crocodile in ancient Egypt, see *LÄ*, volume 3, col. 791–811.

5. See H. Goedicke, *Die Geschichte des Schiffbrüchige* (Wiesbaden, 1974). Much of the grammar here will only be covered in subsequent lessons.

## 12.3. RELATIVE CLAUSES

In Lesson 1 we studied attributive adjectives, which are words whose main syntactic function is to further specify a noun, a noun phrase, or a pronoun, supplying more information about its referent. As a general rule, we also noted that in classical Egyptian, modifiers take second position. Hence adjectives normally follow the noun or pronoun that they modify: *s.t nfr.t* ("a good woman"), *sš jqr* ("a capable scribe"). Like many other languages, Middle Egyptian uses clauses for the same purpose. *A clause that functions like an adjective is a relative clause.*[6] Like adjectives, relative clauses (1) supply more information about the noun or pronoun that they modify, and (2) take second in position, following the noun or pronoun about which they provide further information.

In English relative clauses are usually introduced by a relative pronoun ("who," "whose," "whom," "which," or "that")—for example, "a girl *who* has a pink mohawk." The relative clause "who has a pink mohawk" specifies what kind of girl is meant, just as the adjective "riot" does in the phrase "riot grrrl." A relative clause regularly has a subject (in this case "who") as well as a predicate (here "has a pink mohawk"). Normally, however, relative clauses cannot stand on their own; rather, they presume the existence of a noun or noun phrase that they modify, even if the noun or noun phrase is not actually expressed. This noun or noun phrase is called the *antecedent* of the relative clause: in the English phrase "a girl who has a pink mohawk," "girl" is the antecedent of the relative pronoun "who."

Insofar as they involve a subject and a predicate, relative clauses are more complicated than simple adjectives or adjectival phrases, even though syntactically they function in similar ways. Perhaps the most vexed question is the relationship between the antecedent and the components of the relative clause. In most cases *a relative clause must contain something that refers back to the same thing that the antecedent does*. Grammarians call this element the *resumptive* or *coreferent*. In Egyptian this is normally a pronoun that has the same gender and number as the antecedent.

### 12.3.1. VIRTUAL RELATIVE CLAUSES

In Middle Egyptian a relative clause—without any antecedent such as *jw* / *mk*—may modify a noun directly, without the use of a relative pronoun. The relative clause simply follows directly after the noun that it modifies—hence the term *virtual relative clause*. The relative clause may be either nonverbal (nominal, adjectival, adverbial) or it may be verbal. If verbal, the relative clause typically employs either the Circumstantial *sḏm=f* or the Circumstantial *sḏm.n=f* immediately following the noun that the clause modifies. Once again, *tense* in the relative clause is relative to the tense of the main verb in the sentence, while *aspect* varies. Review these examples:

(a) 

*jw ms.n=j n=f jnw jnj.n sw*[7] *mšʿ m W3w3.t* "I presented to him tribute that the army *had brought back* from Northern Nubia."

[*sḏm.n=f* : time anterior to the main clause]

6. Compare with Allen, 133–34, whose exposition I follow here.

7. The resumptive pronoun—see below.

(b) 

*jw rḫ.n=j nḏs ḥmsj=f*[8] *m Ḏd-Snfrw* "I have learned of a commoner who *lives* in Djed-Snofru."

[*sḏm=f* : time coincident with the main clause]

(c) 

*jw rḫ.n=j ḥm.t Nfr.t rn=s*[9] "I have learned of a woman whose name is Nofret."

[nonverbal: nominal]

(d) 

*sr pw ꜥ3 n=f*[10] *ḫ.t* "He was a noble who had much property."

[nonverbal: adjectival]

(f) 

*jw m3.n=n dp.t nbw jm=s*[11] *jw=n m K3š* "We saw a boat in which there was gold while we were in Nubia."

[nonverbal: adverbial]

(e) 

*jw wnm.n s rm jw=f*[12] *m pr=j* "The man ate a fish that was in my house."

[nonverbal: adverbial, with *jw*]

The *jw* is necessary here solely to prop up the resumptive pronoun, which could otherwise not stand on its own.

This construction has three characteristics:

1. *It is almost always employed when the antecedent is undefined*. In English the antecedent would be preceded by the indefinite article "a" or "an": "*a* cat that he suffocated." Even though good written Middle Egyptian did not yet have the corresponding articles, the concept of definite/indefinite seems to have existed and, from what we can gather, had already entered colloquial speech. Factors that mark a word as definite ("*the* cat that he suffocated") include the use of the suffix pronoun (*mjw=s* "her cat"—that is, the speaker is referring to a specific animal), specification by name (*mjw nj Ptḥ-ḥtp* "Ptahhotep's cat"), and the use of demonstrative adjectives (*p3 mjw* "this cat").
2. *It requires a resumptive pronoun that refers back to its antecedent in the main clause*. Normally, the resumptive pronoun is of the suffix series—as in (b) above. However, if a direct object is required—as in (a) above—the pronoun will be from the dependent series. It is not proper

8. Ibid.
9. Ibid.
10. Ibid.
11. Ibid.
12. Ibid.

Middle Egyptian, for example, to write simply: ***dp.t nbw jm* → the correct syntax is *dp.t nbw jm=s* ("a boat in which there was gold"), where *=s* is the resumptive coreferent.

3. *It always follows the noun that it modifies.* At this stage you should ask whether a circumstantial clause seems to modify the whole of the preceding main clause, or whether it modifies only the noun that stands immediately before it. If it modifies the main clause as a whole, it is a *dependent clause of circumstance*. If it modifies just the antecedent noun, it is a *virtual relative clause*. In cases of ambiguity one interpretation usually presents itself as more likely than the other. To generalize: virtual relative clauses are not rare, but dependent clauses of circumstance are *extremely* common.

### 12.3.2. THE RELATIVE ADJECTIVE

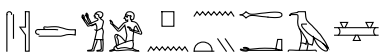
When the antecedent to a relative clause was definite ("*the* cat that he suffocated"), Middle Egyptian scribes tended to use the so-called relative adjective *ntj*. Its basic meaning is "who," "that," "which," and like all adjectives it can either modify a preceding noun—with which it must agree in number and gender—*or* stand alone as a substantive, meaning "the one who," "the ones who," "that which," and so on. Technically, the relative adjective is a *nisba*-form and accordingly so declined. Occasionally, however, the masculine singular is found in place of the feminine singular or the plural forms.

Although the Egyptian relative adjective is not related etymologically to the Hebrew relative marker אשר (*asher*), its use is similar.

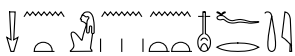
Table 12.3. The Relative Adjective

| | *Singular* | *Plural* |
|---|---|---|
| Masculine |  *ntj* |  *ntj.w* |
| Feminine |  *nt(j).t* |  *nt(j.w)t* |

When the antecedent is identical with the subject of the relative clause, then the subject is not usually repeated in the relative clause—rather, it is implicit in the relative adjective itself. The predicates that follow *ntj* are uniformly circumstantial, for the most part adverbial phrases—for example, an adverb proper, a prepositional phrase, or a stative. For example:

 *sqd pn ntj ỉ3* "this sailor who is here"

 *pr=f ntj m njw.t* "his house which is in the city"

 *sn.t=n nt(j).t nfr.tj* "our sister who is fortunate"

 *nṯr.w nb.w ntj.w m p.t ntj.w ḥr tȝ*

"all the gods who are in heaven and who are on earth"

When the antecedent was *not* identical with the subject of the relative clause, however, then it was necessary to refer back to it by means of a resumptive pronoun in the relative clause. In cases where the relative clause was adverbial, suffix pronouns served most commonly as the coreferent.

 *dp.t tf nt(j).t sꜣ nsw jm=f*

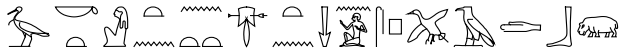
"that boat in which the prince was"

 *nṯr pw ntj ḥr=f m ṯsm* "this god whose face is that of a dog"

More convoluted are relative clauses where the predicate is verbal. Here the resumptive pronoun might be either from the suffix or the dependent series, depending on the grammatical structure of the relative clause. The verbs are Circumstantial, either *sḏm=f* or *sḏm.n=f*.

 *jr.tj jpn ntj mꜣꜣ=k jm=sn*

"these two eyes with which you see"

 *bꜣk.t tn nt(j).t stj.n sn=s pꜣ db*

"that servant whose brother shot the hippopotamus"

 *pꜣ ḥʿw ntj rdj.n=j n=ṯ sw*

"the river boat which I gave to you" (literally, "this river boat which I have given it to you")

In the first sentence the prepositional phrase *jm=sn* establishes the relationship between the antecedent of the relative clause (*jr.tj*) and its subject (*=k*). Similarly, in the second, the *=s* attached to the subject of the relative clause *sn* ("brother") refers us back to the antecedent *bꜣk.t tn*. The English relative pronoun required in translation is therefore the genitive "whose" rather than "who." The relative adjective *nt(j).t* agrees in gender and number with its antecedent with *bꜣk.t* ("servant"), despite the fact that the grammatical subject of the clause is the masculine noun *sn* ("brother"). Finally, in the third example the direct object *sw* appears otiose in English, but in Egyptian it functions as a coreferent necessary to establish the precise relationship between the relative clause and its antecedent *ḥʿw*.

When the relative adjective is used as a pronoun (and does not refer to an antecedent), its gender and number are those required by the context. Review these examples:

 *ntj ḥnʿ=f* "the one who is/was with him"

 *nt(j).t m-bꜣḥ=f* "she who is in his presence"

 *ntj.w jm* "those who are there" [that is, in the afterworld]

 *nt(j.w)t mꜣ.n=f sn* "the women whom he saw"

In this type of relative clause, the nominal element following *ntj* may be a pronoun. In such a case, the *dependent pronoun series* is used, except in the expression *bw ntj* X *jm* ("the place where X is"). In that

phrase we find the suffixed forms *nt*(*j*)=*f* and *nt*(*j*)=*k* (the *j* is sometimes omitted), except with the first-person singular and the neutral form *st* ("it"). For example:

 *ꜥ.t tn nt*(*j*).*t wj jm*=*s* "this room that I am in"

 *bw ntj*=*f jm* "the place where he is"

 *bw nt*(*j*)=*k jm* "the place where you are"

 *bw ntj st jm* "the place in which it was"

 The stacking of the hieroglyphs (see left) in the third example above (*nt*(*j*)=*k*) looks graphically identical to the independent pronoun *ntk*, but it is not—an independent pronoun could not figure in this construction.

 The feminine singular form of the relative adjective (see left) can also stand on its own as a noun, in which case it means "that which is" / "what is."

 Quite common is the phrase *nt*(*j*).*t nb.t* (see left) "everything that is," "whatever is"—for example:

 *jw rdj.n*=*j n*=*f pr*=*j ḥnꜥ nt*(*j*).*t nb.t jm*=*f*

"I gave him my house along with everything that was in it."

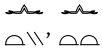
 The masculine equivalent at left (*ntj nb*) is idiomatic for "everyone who" or "whoever"—for example, *ntj nb m dp.t tn* ("everyone who was in that boat").

### 12.3.3. THE NEGATIVE RELATIVE ADJECTIVE

 The negative counterpart of *ntj* is the relative adjective *jwtj* (see left), which means "who is not," "that which is not," and so on. *Jwtj* functions syntactically just like the positive relative adjective *ntj*: it either introduces a circumstantial relative clause that follows directly upon its antecedent or stands alone as a substantive that means "she who is not," "they who are not," and so on. Where *jwtj* introduces a relative clause, the antecedent is usually definite and the clause requires a resumptive pronoun if its subject is not the same as its antecedent. In Middle Egyptian the forms were not frequent, although they do show up in a few fixed or archaic expressions.

Table 12.4. The Negative Relative Adjective

| | *Singular* | *Plural* |
|---|---|---|
| Masculine |  *jwtj* |  *jwtj.w* |
| Feminine |  *jwt*(*j*).*t* |  *jwt*(*j.w*)*t* |

 Alternative writings include the glyphs at the left—that is, without the bird G37. Below are some examples in which *jwtj* introduces a relative clause and hence agrees in gender and number with its antecedent. Note the resumptive pronouns.

 *jnk nṯr ꜥ3 jwtj snw=f* "I am the great god who has no equal."

 *ḫ3t.t tn jwt(j).t rḫ nṯr.w rn=s*

"that bow cable whose name the gods do not know"

The relative adjective *jwtj* also shows up as a pronoun that neither refers to an antecedent nor requires a resumptive pronoun. Its gender and number are those required by the context.

 *jwtj n=f* "one who has nothing"—that is, a pauper [also: ]

 *jwtj ḥm.t=f* "he who does not have a wife"—that is, a bachelor

 *nt(j).t jwt(j).t* "that which is and that which is not"—that is, everything imaginable

**VOCABULARY: SAILING, TRAVEL**

 *jw* island

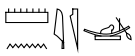
 *ꜥḏ* to be safe

 *w3w* wave, surf

 *w3dwr* sea, ocean

On the meaning of this highly debated term, see C. Vandersleyen, *Ouadj our, w3ḏ wr* (Bruxelles, 1999).

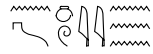
 *f3j* to rise, arise, lift up

 *mnj* to moor;

 *mnj.t* mooring post

 *mnmn*
to quake, move about ( + *r* / *ḥr*)

 *nꜥj* to travel; traverse a waterway

 *nwj* watery flood

 *nwj.t* water (of a canal, etc.)

 *nšnj* tempest

 *ḫ3t.t* bow cable

 *ḫꜥw* river boat, freighter

 *ḫmw* steering oar

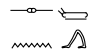
 *ḫt3* sail (n.)

 *ḫntj* sail south, upstream

 *ḫrpw* mallet

 *ḫdj* sail north, downstream

 *s3ḥ* reach, arrive at

 *snj* to pass, pass by, transgress

 *sqd* sailor

 *gmgm* to break, smash

 *qrj* thunder (n.)

 *ḏr* storm

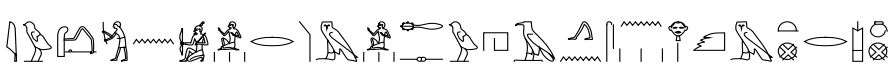
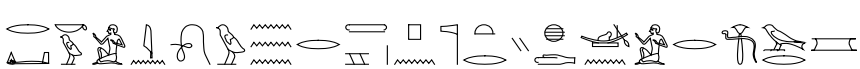
*Relative Adjectives*

 *ntj*

 *jwtj*

**EXERCISES**

A. Transliterate and translate the following sentences from Middle Egyptian into English.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

B. Translate the following sentences into Middle Egyptian. Please provide a transliteration as well.

1. Look, I have found a woman who has learned the name of the great god Amun, seeing that she knows everything imaginable in this land in its entirety.
2. When he entered the chapel, he beheld the living god and the divine snake that is with him.
3. My sister, who lives in the city, praised god when she found a man familiar with the roads of the desert.
4. They spent the summer on an island in a hut next to a beautiful lake.
5. As the sun was setting, the ship that you had given us sailed upstream to the place in Nubia where you are.

D. Fabre. *Seafaring in Ancient Egypt*. London, 2005.
D. Jones. *Egyptian Bookshelf: Boats*. London, 1995.
———. *A Glossary of Ancient Egyptian Nautical Titles and Terms*. London, 1988.
B. Landström. *Ships of the Pharaohs*. London, 1970.
P. Lipke. *The Royal Ship of Cheops*. Oxford, 1984.
R. Partridge. *Transport in Ancient Egypt*. London, 1996.
D. Patch and C. W. Haldane. *The Pharaoh's Boat at the Carnegie*. Pittsburg, Pa., 1990.
S. Vinson. *Egyptian Boats and Ships*. Buckinghamshire, 1994.
———. *The Nile Boatman at Work*, 1200 *BCE*–400 *CE*. Munich, 1998.
C. Ward. *Sacred and Secular: Ancient Egyptian Ships and Boats*. Boston, 1999.

# LESSON 13

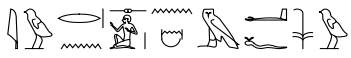
## 13.1. FRONTING

*Fronting* is the transposition of a word or phrase from its usual syntactic position to the beginning of a clause or sentence, typically for emphasis or contrast. In English, for example, the direct object normally comes after the verb: "My aunt makes fruitcake for Kwanza." For emphasis, however, it is possible to *front* the noun "fruitcake" for emphasis and say, throwing the stress on the first word: "*Fruitcake* my aunt makes for Kwanza." Middle Egyptian also employs various types of nominal and verbal fronting more commonly than in English.

Consider the following exchange:
A: "Will your aunt make me a fruitcake *today?*"
B: "*Fruitcake* my aunt makes only for Shavuos."

### 13.1.1. *Jw* + NOUN + *sḏm=f* / *Jw=f sḏm=f*

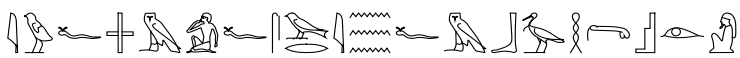
The normal word order for a statement of fact in Middle Egyptin is *Jw + VSO + adverbial modifiers*. Occasionally, however, the subject was placed before the verb, directly after the particle *jw*, with a resumptive pronoun attached to the verb: *jw + noun + sḏm=f*. If the person or thing had previously been mentioned, a suffix pronoun might be affixed to the initial *jw*: *jw=f sḏm=f*. The construction is found primarily with the form *sḏm=f*, rarely with *sḏm.n=f*, which has suggested to some scholars that this particular idiom was used to express repetitive action, a maxim, aphorisms, gnomic sayings, and the like. But not all examples fit this mold. Most likely the construction communicated a subtle shift of focus onto the noun or pronoun placed directly after *jw*. Generally, however, fronting is difficult to translate into English. In most cases it is probably best to render such sentences as if they were normal statements of fact.



*jw r n(j) s nḥm=f sw* (a) "A man's speech saves him."

*or*

(b) "A man's speech—that's what saves him."



*jw=f wnm=f swr=f m-bꜣḥ Wsjr*

(c) "He eats and he drinks in the presence of Osiris."

The first translation of the first example (a) is gnomic, while the second (b) fronts an antecedent subject. In the third example (c) *jw=f* serves to introduce a main clause with two verbs, neither of which takes a direct object, so that there is no question of subordination. This would arise if the sentence read,

for example, *jw wnm=f jw swr=f m-bꜣḥ Wsjr*. The construction is also occasionally found in a dependent clause.

 *jw sḏm.n=j ḫrw=f | jw=f mdw=f*

"I heard his voice while he was speaking."

In Late Egyptian this construction will eventually develop into a general marker for the circumstantial dependent clause.

### 13.1.2. SUBJECT / OBJECT + *sḏm=f* / *sḏm.n=f*

Instead of beginning a statement of fact with *jw*, it was also possible to front either the subject or the object of the verb entirely and place it directly before the verb in a main clause, in which case a resumptive pronoun is normally required. If the subject of the main clause is a pronoun, the anticipatory form is from the independent series. For example:

 *jnk prj.n=j* "It is I who have come forth."

 *tꜣ=n pḥ=n sw* "Our land, we are just reaching it."

 *ṯꜣtj sꜣ Mnṯw-nḫt Jmn-ḥtp dḏ=f*

"The vizier Amenhotep, son of Montunakhte, says . . ."

Note the double honorific transposition where the designation of the father comes first, and the father's name, which is in a bound genitival construction with *sꜣ* ("son"), precedes the proper noun on which it is dependent because the name is theophoric (*Mnṯw*).

Although also found in literary compositions, the construction illustrated by the third example above figures for the most part in funerary inscriptions, where it is used to introduce the speech of the tomb owner. For this type of text, this word order is the norm—that is, *proper name + dḏ=f*, without an initial *jw*. Note that the tomb owner, Amenhotep, in contradistinction to his father, Montunakhte, does not have the usual seated-man determinative after his name. This determinative is generally supplied in context by a bas relief or painting of the man standing under or seated next to the inscription that records his words.

### 13.1.3. TOPICALIZATION: *Jr* + NOUN + PREDICATE

The particle *jr*—derived from the preposition *r* ("toward," "regarding")—was also used to introduce nominal elements at the head of a sentence, be it nonverbal or verbal. Sentence initial *jr + noun* is roughly equivalent to the English: "As for X. . . ." If a conjugated verb form followed, it required the appropriate suffix pronoun as its resumptive subject, or a dependent pronoun in the case of a resumptive direct object.

This construction does not necessarily emphasize the *topicicalized noun* or *noun phrase* itself. More often, scribes employed the construction *jr + noun* when they wanted to front either the subject or the object of the main clause, because it was of considerable length—that is, the noun had one or more

complex qualifiers. The whole unit could then be summed up by a single suffix pronoun attached to the verb or indicating the direct object, thereby minimizing confusion. Although the construction occurs occasionally in narratives, it is particularly common in medical, magical, and didactic texts where the scribe wished to point out something specific or to clarify a term or name.

 *jr dw3w Rᶜ pw* "As for tomorrow, it is Re."



*jr s nb nt(j) jm jw=f m33=f Wsjr rᶜ nb* "As for every man who is there, he sees Osiris every day."

 *jr ḫ.t nb(.t) wḏ.n ḥm=f jrr=j n=f st jw jrj.n=j st*

"As for everything that his Majesty commanded I do for him, I did it."

In this first example the *jr* clause effectively fronts the B portion of an A *pw* B nominal sentence.

*For the construction wḏ.n=f jrr=j in the third sentence, see "13.3.3. Noun Clauses" below.*

## 13.2. NOMINAL VERB FORMS

The Egyptian language possessed a series of verb forms that functioned grammatically as nominal elements in a clause or sentence. Some scholars refer to these forms as "emphatic," others as "second tense," which is how they were designated in traditional Coptic grammars before their function was fully understood. Although not nouns per se, *nominal verb forms* can be used in most of the same capacities as the Middle Egyptian substantive. Like the circumstantial verb forms, there are two tenses: *Nominal sḏm=f* (relative present) and *Nominal sḏm.n=f* (relative past). Morphologically, they are distinct from the circumstantial forms of the verb, and their syntax is quite different.

> The following account deals only with the active voice. The passive voice for *both* the Nominal *sḏm=f* and the Nominal *sḏm.n=f* are formed with the affix *–tw*: *sḏm.tw=f*, *sḏm.n.tw=f*.

### 13.2.1. MORPHOLOGY

Strong, triconsonantal roots look exactly like their Circumstantial *sḏm=f* and *sḏm.n=f* counterparts and can only be distinguished from them on syntactic criteria. Mutable and irregular verbs, however, have a different morphology, particularly in the *sḏm=f*.

*Nominal sḏm=f.* The stem for Nominal *sḏm=f* forms *geminates* where possible, although frequently the writings are defective and must be distinguished from other forms by syntactic position or contextual criteria.

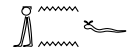
*Biconsonantal*—both root letters:  *ḏd=f*

*Triconsonantal*—all three root letters:  *wnm=f*

*3rd weak*—with gemination:  *mrr=f*

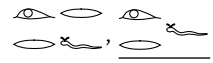
*2nd geminating*—with gemination:  *m33=f*

*jj* / *jw* “to come”—only the root *jw*:  *jw=f*

*jnj* “to bring”—with gemination:  *jnn=f*

*rdj* “to give”—no *r*; with gemination:  *dd=f*

*wnn* “to be”—with gemination:  *wnn=f*

*jrj* “to do”—writing is often defective:  *jrr=f*

*Nominal sḏm.n=f.* The Nominal *sḏm.n=f* forms *never geminate*. Thus, morphologically, the writings are identical to the Circumstantial *sḏm.n=f* forms—only syntactic position will distinguish them. The forms for the mutable and irregular verbs are as follows:

*Biconsonantal*—both root letters:  *ḏd.n=f*

*Triconsonantal*—all three root letters:  *wnm.n=f*

*3rd weak*—no gemination:  *mrj.n=f*

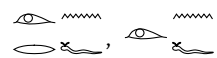
*2nd geminating*—no gemination:  *mꜣ.n=f*

*jj* / *jw* “to come”—only the root *jj*:  *jj.n=f*

*jnj* “to bring”—no gemination:  *jnj.n=f*

*rdj* “to give”—with *r*:  *rdj.n=f*

*wnn* “to be”—no gemination:  *wn=f* [anamolous: not ***wn.n=f*]

*jrj* “to do”—with or without *r*:  *jrj.n=f*

 N.1. The Circumstantial and the Nominal *sḏm.n=f* stem (see margin) looks like the infinitive. This is one case where transliteration will distinguish the forms: *mꜣn* (infinitive), *mꜣ.n* (Circumstantial or Nominal *sḏm.n=f*).

### 13.3. THE NOMINAL *Sḏm=f*: USAGE

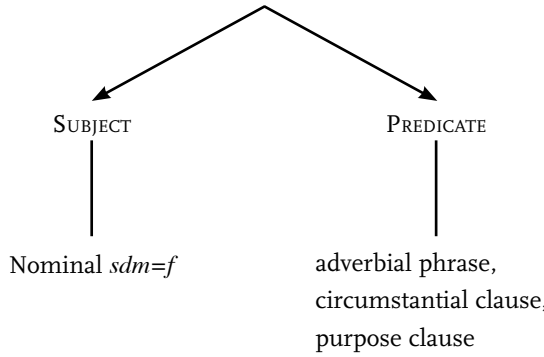
The Nominal *sḏm=f* forms have four principal usages in Middle Egyptian, all of which are relatively common and must be carefully distinguished from circumstantial usage:

1. Emphatic
2. Reciprocal sentences
3. Noun clauses
4. Independent uses

### 13.3.1. EMPHATIC SENTENCE CONSTRUCTIONS

The most important use of the nominal forms is for emphatic constructions in explicatory sentences. An *explicatory sentence* is not simply a straightforward statement of fact, but rather a sentence in which the writer explains or emphasizes the details that surround the action that is in question. A statement of fact such as "He spears crocodiles from his boat" becomes the explicatory "That-he-spears-crocodiles is from his boat" or—somewhat more idiomatically—"It is from his boat that he spears crocodiles."

In other words Nominal *sḏm=f* forms throw the emphasis onto the sentence's adverbial modifier(s); they make the adverbial phrase the center of interest, transposing the *predicate + subject* syntax of the circumstantial suffix forms back into a *subject + predicate* syntax that is reminiscent of nonverbal sentences with adverbial predicates. What is distinctive here, however, and often difficult for beginning students to assimilate, is that the *subject* is now a nominalized verb form.




In this case an *adverbial phrase* may consist of an adverb, a prepositional phrase, a stative, or a noun used adverbially, such as *rˁ nb* ("every day").

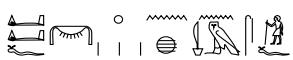
In this construction (1) *jw never precedes the Nominal sḏm=f,* which consequently is always sentence-initial. Occasionally *mk* will introduce an emphatic construction but never *jw*; (2) it is the *Nominal sḏm + noun / pronoun that together form the subject of the sentence,* while the predicate is always adverbial in nature; and (3) the aspect of the verbal noun is—as regularly with the *sḏm=f*—imperfective punctual. Compare the following pairs of sentences:

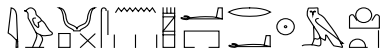
(a)  *jw ḫdj=f m grḥ* "He travels downstream at night."

 *ḫdd=f m grḥ* "It is at night that he travels downstream."

Grammarians refer to this type of construction as a *cleft sentence: It + be + that X.*

(b)  *jw rdj=f nbw n ḫnms=f* "He gives gold to his friend."

 *dd=f nbw n ḫnms=f* "It is to his friend that he gives gold."

(c)  *jw wpj=sn ꜥḥ | rꜥ m ȝḫ.t*

"They open the palace when the sun is on the horizon."

 *wpp=sn ꜥḥ | rꜥ m ȝḫ.t*

"It is when the sun is on the horizon that they open the palace."

(d)  *jw jnj=s nkk n(j) hj=s | mrj=f sw*

"She fetches her husband's 'boy toy' when he desires him."

 *jnn=s nkk n(j) hj=s | mrj=f sw*

"It is when he desires him that she fetches her husband's 'boy toy.'"

One of the easiest ways to identify an emphatic sentence is when the verb is a "bare" or "initial" form—that is, it stands first in the sentence. For strong verbs in particular, where the nominal and Circumstantial *sḏm=f* forms look identical in writing, the key question to ask is whether the clause beginning with a bare *sḏm=f* is Circumstantial, indicating action simultaneous with that of the preceding clause, or whether it is a new, emphatic sentence beginning with a nominal verb form. The third possibility, a *Prospective sḏm=f*, is introduced in Lesson 14.

As is clear from these examples, the Nominal *sḏm=f* shifts the focus from the doer and the deed to the circumstances. In other words, the writer uses the emphatic construction to explain to the reader *how, when, where,* and *why* the action took place, and not simply that it does (or did) take place. The focus is thus on the adverbial element—*a Nominal sentence cannot highlight the subject or the direct object of the sentence.*

Fronting *was used to highlight the subject or direct object of the sentence; for a full explanation, see "13.1. Fronting." The* Prospective *sḏm=f is introduced in Lesson 14 (under "14.4.2. Usage).*

Often there are several adverbial elements that might be the focus of the emphasis, and only context will allow you to decide which is/are the emphatic point(s). For example:

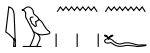


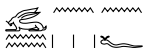
*jw=f ꜥȝ r njs r=k m wpw.t n(j).t jt=k* "Why he is coming here is *in order to summon you on a mission of your father.*"

 and  Note the difference between the two glyphs to the left, both of which read in transliteration *jw=f*. This is a good example of why one must always read the hieroglyphs!

Here the speaker indicates the purpose of his visit. The other adverbial elements (*ꜥȝ* "here" and *m wpw.t* "on a mission") serve as adverbial modifiers and not as the adverbial predicate. The adverb *ꜥȝ* ("here") modifies *jw=f* ("he is coming"), and *m wpw.t* modifies the infinitive phrase *r njs* ("in order to summon"). As indicated by the italicized part, however, the adverbial comment consists of the purpose clause and *all* of its modifiers, including adverbial modifiers. Theoretically, one might take *ꜥȝ* ("here") as the adverbial comment ("It is *here* that he is coming to summon you on a mission to your father") or *m wpw.t* ("It is on a mission of your father that he is coming here to summon you"), but the sense is comparatively weak. As so often in Middle Egyptian, one must rely on the context to gauge what the speaker was most likely trying to emphasize or explain. These possibilities are—once again—not mutually exclusive.

N.1. To convert a nonverbal sentence with an adverbial predicate from a statement of fact into an explicatory sentence, Middle Egyptian uses the nominal form of *wnn* (that is, *wnn=f*). Compare, for example:

 *jw=n n=f* "We belong to him."

 *wnn=n n=f* "It is to him that we belong."

Note that the second sentence is emphatic: although the verb *wnn* means "to be" or "to exist," such a construction never means simply "We are his." The latter is a statement of fact and therefore requires *jw* to introduce the sentence.

### 13.3.2. RECIPROCAL SENTENCES (THE *Wechselsatz*)

Two clauses containing nominal verb forms can be placed together to create a reciprocal sentence or *Wechselsatz*. The *Wechselsatz* is essentially an expansion of the AB nominal sentence pattern where instead of two nouns juxtaposed one against the other, two nominal verb clauses occupy the same syntactic positions: *jt=k jt=j* ("Your father [is] my father"), *sḏm=k sḏm=j* ("That you hear [is] that I hear"). As with AB nominal sentences, the verb in a *Wechselsatz* is normally sentence-initial and never follows *jw*. Each of the juxtaposed nominal clauses will, in addition to the nominal verb form, contain a subject and may include direct and indirect objects as well as adverbial modifiers of any type. Basic meanings of the *Wechselsatz* with *sḏm=f* include:

- "How A happens is how B happens."
- "Just as A happens, so B happens."
- "No sooner does A happen, than B happens."

For example:

 *ꜥnḫ=j ꜥnḫ=sn* "As long as I live, they live."

 *prr=f r p.t prr=j ḏs=j ḥnꜥ=f r p.t*

"When he goes to the sky, I myself go to the sky with him."



*ḥ33=sn r t3 m ḥf3w.w ḥ33=j m q3b=sn*

"Just as they descend to earth in the form of snakes, so I descend in their midst."

N.B. Implicit in balanced sentences of this sort is the notion *that the two clauses are mutually dependent*—that is, the action of the first clause depends on that of the second clause and vice versa.

### 13.3.3. NOUN CLAUSES

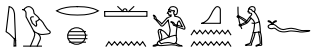
Noun clauses perform the same function in sentences that nouns do. When a nominal verb form occurs in secondary position (that is, when it is not sentence-initial), it functions as part of a noun clause that is either (a) the object of a verb of volition, perception, or command; (b) the subject of an adjectival predicate; or (c) the object of a preposition.

(a) *Circumstantial sdm=f + noun clause.* Certain verbs regularly take a noun clause constructed with a Nominal verb form as their object. These include:

*wḏ* "command (that) . . ."
*mrj* "desire (that) . . ."
*rḫ* "learn, find out (that) . . ."
*m33* "see (that) . . ."

 *jw wḏ.n nsw wpp=n ꜥḥ*
"The king ordered that we open the palace."

 *jw mrj.n=f mrr=s sw* "He wished that she loved him."

 *jw rḫ.n=j qnn=f* "I discovered that he is brave."

 *jw m3.n=j jnn=f sj* "I saw that he was bringing it."

Note that in each of these examples, the main verb is *Circumstantial sdm.n=f,* which makes an assertion of fact about time past; the noun clauses, however, utilize a *Nominal sdm=f* form to indicate an action or state cotemporaneous with the statement in the main clause.

(b) *Predicate adjective + Nominal sḏm=f.* The *subject* of a predicate adjective can be a substantive, a dependent pronoun, or a noun clause formed with a Nominal *sḏm=f.*

 *bjn jrr=ṯ st* "Bad is that you do it." ("It is a bad thing that you are doing it.")

 *nfr ḥss s ḥrj=f*
"Good is that a man praises his superior." ("For a man to praise his superior is a good thing.")

(c) *Preposition + Nominal sḏm=f.* Nominal verb forms (with their subjects and other associated objects or adverbial phrases) often occur after prepositions as noun clauses indicating the way something was done, the attending circumstances, or the time of an action. The meaning of the prepositions is normally that found with other nouns. For example:


*jw qnj.n=f sw ḥr mrr=f sw*
"He embraced him because he loves him."

 *jrr=f mj mrr=f*
"He does as he pleases."

Note that both verbs here are Nominal *sḏm=f.* The first (*jrr=f*) is emphatic and throws the emphasis on the prepositional phrase, which is also constructed with a nominal form (*mrr=f*).

### 13.3.4. INDEPENDENT USES

Independent uses of nominal verb forms are rare, and some scholars do not recognize them at all. In many respects, however, they are the best explanation for two types of constructions: (a) initial Nominal

*sḏm=f* forms in captions accompanying pictures and (b) initial Nominal *sḏm=f* forms + *pw* in explanatory sentences. Here is an example of each:

 *nᶜᶜ nwj.t* "How to cross water."

 *jw=f pw ḥ3.t=f r pḥ(wj)=fj*
"This is how it goes, from its beginning to its end."
[literally, "Its beginning to its end is that-it-goes"
(A *pw* B)]

This was a commonplace assertion of a scribe in the colophon at the end of a literary work. N.B. *pḥfj* is a "false" dual.

In the first example one might have expected the infinitive. The verb, however, is of the 3rd weak class (*nᶜj*), so the infinitive is *nᶜj.t*. The reduplicated *nᶜᶜ* is thus clearly a Nominal *sḏm=f* form.

In the second example Circumstantial and Nominal *sḏm=f* forms of the verb *jw* are written identically (*jw=f*). What alerts the reader that the form in question here is Nominal is both the fact that the verb is sentence initial and that it occupies a syntactic position normally filled by nouns (A *pw* B nominal sentence).

*For examples, see Lesson 9.*

### 13.4. THE NOMINAL *Sḏm.n=f*: USAGE

Nominal *sḏm.n=f* forms are always sentence-initial (that is, they *never* follow the auxiliary *jw*), and they have two primary uses in Middle Egyptian:

1. Emphatic [most common use]
2. Reciprocal sentences

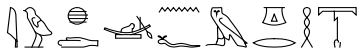
*Some contemporary grammarians deny this as an independent form, preferring to see it instead as a sḏm.n=f relative verb form. See Lesson 18 for a discussion. For a concise overview, see Allen, 416–20.*

#### 13.4.1. EMPHATIC CONSTRUCTIONS

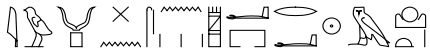
As with the Nominal *sḏm=f,* this is the most important use of the Nominal *sḏm.n=f* forms. In emphatic sentences the speaker does not present the statement as a simple assertion of fact, but rather emphasizes or explains details surrounding the particular action in question, which in the case of the Nominal *sḏm.n=f* is always *anterior to the moment of enunciation*. Like its Nominal *sḏm=f* counterpart, then, the Nominal *sḏm.n=f* forms throw the emphasis in a sentence onto the adverbial modifier(s), transposing the *predicate + subject* syntax of the circumstantial suffix forms into the *subject + predicate* syntax familiar from the nonverbal sentence.

In this construction the *Nominal sḏm.n=f is sentence-initial and never preceded by jw*. Once again, in this construction it is the *Nominal sdm.n + noun / pronoun that together form the subject of the sentence,* while the predicate remains adverbial. The predicate therefore can consist of any one of the following: an adverb, a prepositional phrase, a subordinate clause, a stative form, or a noun phrase used "adverbially" (*rᶜ nb* "every day"). Compare the following pairs of sentences, both with each other and with the

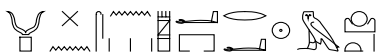
earlier examples in "13.3.1. Emphatic Sentence Constructions." The aspect of the Nominal *sḏm.n=f* is perfective punctual.

(a)  *jw ḥdj.n=f m grḥ* "He traveled downstream at night."

 *ḥdj.n=f m grḥ* "It was at night that he headed downstream."

(b)  *jw wpj.n=sn ḫw.t-nṯr | rˁ m 3ḫ.t*

"They opened the temple when the sun was on the horizon."

 *wpj.n=sn ḫw.t-nṯr | rˁ m 3ḫ.t*

"It is when the sun was on the horizon that they opened the temple."

(c)  *jw jnj.n=s nkk n(j) hj=s mrj=f sw*

"She fetched her husband's 'boy toy,' because he loved him."

 *jnj.n=s nkk n(j) hj=s mrj=f sw*

"It was because he loved him, that she fetched her husband's 'boy toy.'"

N.1. Whatever their difference in pronunciation may have been, graphically the Circumstantial and the Nominal *sḏm.n=f* look identical, so syntactic position is the principal distinguishing criterion between them (that is, ± *jw*). In the following sentence it is impossible on graphic grounds alone to tell whether the verb form is Circumstantial or Nominal *sḏm.n=f*—only context could help one decide:



*mk snj.n=f Snmw.t m ḥˁw=j*

"See, he passed by Bigeh in my boat." [Circumstantial *sḏm.n=f*]

"See, it was *in my boat* that he passed by Bigeh." [Nominal *sḏm.n=f*]

### 13.4.2. RECIPROCAL SENTENCES

The Nominal *sḏm.n=f* form is occasionally found in a *Wechselsatz*, particularly in poetry organized by thought couplets, where the first part of the *Wechselsatz* constitutes the first line of the couplet, and the second part the second line. For example:

 *sn.n sr pn ḥm.t=f ˁ3ˁ.n=f*

"No sooner did this official kiss his wife, than he ejaculated."

The alternative is to read the first clause as an emphatic construction where the Nominal *sn.n=f* throws emphasis on the second clause, which would then be a circumstantial dependent clause: "It was after he ejaculated that the peasant kissed his wife." Context would help to decide more easily between these options.

## VOCABULARY: LOVE AND SEX

 *jws3w* masturbator (of Atum)

 *jp.t* harem

 *Jtm* Atum

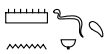
 *ʿ3ʿ* to ejaculate (v.); ejaculation (n.)

 *ʿmq* to rape

 *wtṯ* to beget; to bear a child

 *bnbn* erection

 *pḥ.wj* hind parts, rear, anus; end, far borderlands

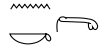
 *mnḏ* breast (female or male)

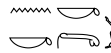
 *mrw.t* desire, love

 *msj* to bear, give birth;

 *ms* child (n.)

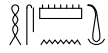
 *mtw.t* semen

 *nk* to copulate, have sexual relations

 *nkk* male who is sexually penetrated; catamite

 *ḫpt* to embrace

 *ḫnn* penis

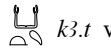
 *ḫsmn* menstruation (n.); to menstruate (v.)

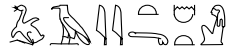
 *ḫnms* friend

 *ḫr.wj* testicles

 *swḫ.t* egg, embryo

 *sn* to kiss (+ *ḫnʿ* / *r*)

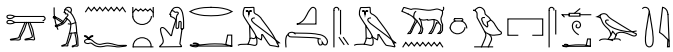
 *k3.t* vagina

 *ṯ3j.t-ḥm.wt* lesbian [?]

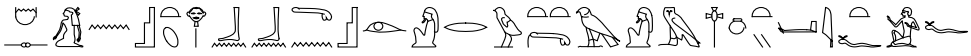
 *ṯ3m* foreskin

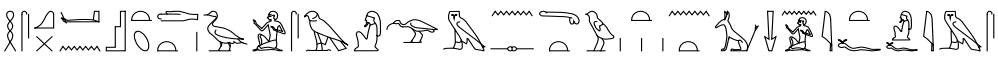
## EXERCISES

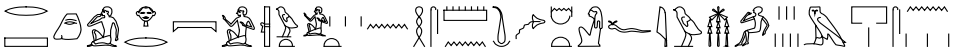
A. Transliterate the following sentences and translate them from Middle Egyptian into English.

1. 
2. 
3. 
4. 
5. 
6. 

7. 

8. 

9. 

10. 

B. Translate the following sentences into Middle Egyptian. Supply both the hieroglyphs and a transliteration.

1. As for the people, they questioned the king about his money.
2. The vizier wanted the Asiatics to live in Memphis.
3. No sooner had the boat reached land than the dogs descended upon the crew from the city.
4. It is good for a husband to love his wife.
5. Just as his boat sails upstream to Thebes, so her boat sails downstream to Memphis.

## FURTHER READING


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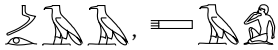
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# LESSON 14

## 14.1. VERBS OF PERCEPTION

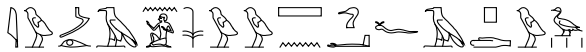

When a verb of perception, such as those to the left, takes an object, this may be a simple direct object ("I saw my son": *jw mȝ.n=j sȝ=j*), or it may involve an action. In the latter case, Middle Egyptian employs one of three constructions, each with a slightly different meaning.

1. Infinitive


*jw mȝ.n=j wšn ȝpd.w*

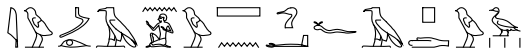
"I saw to the wringing of the birds' necks."

2. Virtual relative clause: direct object + Circumstantial *sḏm=f*


*jw mȝ.n=j sw wšn=f ȝpd.w*

"I saw him as he was wringing the birds' necks."

3. Noun clause with Nominal *sḏm=f*


*jw mȝ.n=j wšn=f ȝpd.w*

"I saw he-wrings-the-birds'-necks." (that is, "I saw that he was wringing the birds' necks.")

The difference in nuance between (2) and (3) may be slight, but it is more apparent in the Egyptian than in English. In (2) the emphasis is on seeing the person (as he is doing X), in (3) the emphasis is on seeing the action per se.

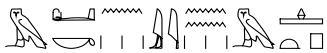
## 14.2. VERBS OF MOTION

Idiomatically, verbs of motion in Middle Egyptian are always sentence-initial—they never follow the auxiliary particle *jw*. The normal past tense for a verb of motion in a circumstantial statement of fact is the *stative*; hence, the *sḏm.n=f* form of a verb of motion in sentence-initial position is *always emphatic*, stressing where or how the motion occurred. Compare the following sentences:


*jj.kwj r Wȝs.t* "I came to Thebes."


*jj.n=j r Wȝs.t* "It was to Thebes that I came."

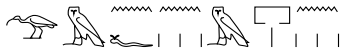

*mk n jj.wjn m ḥtp* "Look at us, we have arrived in peace."


*mk n jj.n=n m ḥtp* "Look at us, it is peacefully that we have arrived."

In good Middle Egyptian *jj.n=f* never follows *jw*, although like all Nominal *sḏm=f* / *sḏm.n=f* forms it may follow *mk*.

### 14.3. VERBS OF INCOMPLETE PREDICATION

 The verb *gmj* ("find") is always accompanied by an adverbial phrase in the main clause and is never preceded by the auxiliary *jw*. As such, it is to be considered inherently nominal.

 *gmj.n=f n m pr=n*

"He found us in our house" *or* "It was in our house that he found us."

 Similarly, the verb *ḏd* ("say, speak") never appears with *jw* in front of it. Hence, its use seems to be inherently nominal, the speech (direct or indirect) being paired against the *ḏd*-clause in *Wechselsatz* fashion. Often, however, it is best translated as if it were a circumstantial proposition.

 *ḏd.n=f n=j mk wj m-bꜣḥ=k*

"He said to me, 'Look, I am before you'" *or* "To me he said, 'Look, I am before you.'"

### 14.4. THE PROSPECTIVE *Sḏm=f*

One of the features of the Egyptian verbal system, as we saw in Lesson 11, is that of mood: indicative forms are statements of fact, which Middle Egyptian expresses in one of two ways—either with a circumstantial verb form or a nominal verb form. The *Prospective sḏm=f*, however, is *subjunctive*: it marks the statement as in some way possible, desirable, or contingent upon some other action or situation. In other words, the Prospective *sḏm=f* expresses what the speaker considers "ought to happen." It is also used to express purpose, as well as in noun clauses, which would indicate that the prospective forms are actually nominal subjunctive.

Like most Egyptian verb forms, the Prospective *sḏm=f* is essentially tenseless—that is, it denotes a mood rather than a specific tense. Nonetheless, actions that are contingent, possible, or desirable are most often seen as lying in the future, either with respect to the speaker's point of view or with respect to some other action. As a result, the Middle Egyptian subjunctive is often translated by an English future form—hence its designation as *prospective*. Any notion of tense is, as usual, relative to the context, so we find the Prospective *sḏm=f* used in past time contexts in subordinate clauses of purpose or some types of noun clauses that require the subjunctive. *Note: There is no **Prospective sḏm.n=f.*

> Old Egyptian had both a Prospective *sḏm(.w)=f* form, which was indicative, and a subjunctive *sḏm=f*. The former was largely obsolete in Middle Egyptian—it shows up in some early Middle Egyptian texts and archaizing religious passages. For the most part, however, Middle Egyptian absorbed the functions of the Old Egyptian prospective into the Middle Egyptian prospective and the pseudoverbal construction *r* + *infinitive*. *For the morphology and usage, see Allen, 21.1–7.*

### 14.4.1. MORPHOLOGY

Strong verbs with biconsonantal or triconsonantal roots do not distinguish the prospective form from other *sḏm=f* forms. The Prospective *sḏm=f* forms for the mutable and irregular verb classes are as follows:

*Biconsonantal*—both root letters:  *ḏd=f*

*Triconsonantal*—all three root consonants:  *wnm=f*

*3rd weak*—no gemination; sometimes with *-j* or *-w* ending:  *jrj=f* [or: *jrw=f*]

*2nd geminating*—no gemination:  *qb=f*

*3rd geminating*—with gemination:  *špss=f*

*Causative 2nd geminating*—with gemination:  *sqbb=f*

*jj* / *jw* "to come"—only the root *jw* + *t*:  *jwt=f*

*jnj* "to bring"—with *t*:  *jnt=f*

*rdj* "to give"—without *r*:  *dj=f*

*m33* "to see"—*m3* and *m3n*:  *m3=f*, *m3n=f*

*wnn* "to be"—without gemination:  *wn=f*

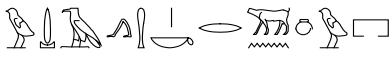
These are two of the few prospective forms that show up as morphologically distinct.

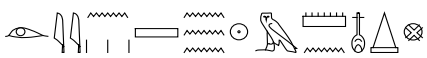
### 14.4.2. USAGE

The Prospective *sḏm=f* has five main positive uses, which occupy distinct syntactical positions that help to distinguish it from other forms of the *sḏm=f*: (a) in main clauses the Prospective *sḏm=f* expresses a wish, exhortation, or *voluntative* future; (b) in subordinate clauses it expresses purpose or result; (c) after the verb *rdj* it forms a noun clause meaning "to see that . . ." or "to cause that . . ."; (d) it has various uses after different prepositions; and (e) after certain particles it is used to express polite requests, injunctions, and so on.

*Main clauses.* In bare, initial position—that is, with no introductory particle—the Prospective *sḏm=f* is generally either optative ("May he hear") or hortative ("Let him hear"). The construction may also verge on a voluntative future. The *involuntary future* (*r* + *infinitive*) describes future actions over which the agent has no control; the *voluntary future*, by contract, portrays actions that are intended

or willed by the actor—for example: "I shall [intend to] hear." Often these various nuances overlap. Some examples:

 *wḏ3 ḥm=k r ḫnw* "May your majesty proceed to the Residence" *or* "Let your majesty proceed to the Residence" *or* "Your majesty should proceed to the Residence."

 *jrj=n šmw m Mn-nfr*
"Let us spend the summer in Memphis" *or* "We ought to spend the summer in Memphis" *or* "We intend to spend the summer in Memphis."

 *jwt=f m dw3w* "Let him come tomorrow."

 *dj=sn n=f nḥḥ m nsw*
"May they grant him eternity in his capacity as king."

 *jnt=ṯn msdm.t m sb(j).t*
"Y'all ought to fetch the eye paint from the cargo."

N.1. To put a nonverbal sentence with adverbial predicate into the subjunctive, Middle Egyptian used the prospective form of the verb *wnn* ("to exist"), which is *wn*. For example:

(a)  *jw=k jm=s r ḥḏj.t t3*
"You were there until dawn." [statement of fact]

 *wn=k jm=s r ḥḏj.t t3*
"May you be there until dawn." [prospective]

(b)  *jw=j m šms(w) n nṯr*
"I am in the following of the god." [statement of fact]

 *wn=j m šms(w) n nṯr* "May I be in the following of the god!" [prospective]

N.2. The Prospective *sḏm=f* also conveys the sense that "one is supposed to do X" "one ought to do X," or "one must do X." Again, the particle *jw* never introduces sentences of this sort, even when the subject is fronted. For example:

 *msj=s m 3bd 1 pr.t sw 15*
"She is supposed to give birth in the first month of Winter, on day 15."

 *ḏs=k, s3=j, jnt=k n=j sw*
"You yourself, my son, must bring him to me."

*Purpose clauses.* The Prospective *sḏm=f* forms are used without introductory particle or preposition in dependent clauses of purpose or result. A *purpose clause* gives the reason why the action specified in the main clause has been or is being undertaken. Generally, we can translate a purpose close as "in order that X might do Y" or "so that X might/could/would do Y." Purpose clauses are similar to the *r + infinitive* construction (see "9.2. Infinitives: Subject, Object, Indirect Object)", but writers favored

the prospective when the subject was specified. Circumstantial, nominal, or prospective construction may all serve as the main clause. The verb *wnn* ("to be") stood in for propositions with adverbial predicate.

 *jw wpj.n=j r=j | wšb=j n=f*

"I opened my mouth so that I might answer him."

 *jj.n=j | mꜣn=j Wsj ꜥnḫ=j r gs=f*

"It was in order to see Osiris and to live by his side that I have come."

 *jwt n=j rmṯ nṯr.w | mꜣ=sn wj*

"May men and gods come to me *so that* they may see me."

 *jw=f ḥm=f m jp.t | wn=f ḥnꜥ nsj.t*

"His Majesty is in the harem so that he can be with the queen."

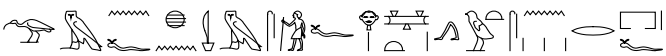
Make sure to distinguish the purpose clause from the nonverbal statement of fact: *jw ḥm=f m jp.t ḥnꜥ nsj.t.*

Syntactically, this construction is identical to a *main clause + dependent circumstantial clause*. On grammatical criteria alone, however, it is often difficult distinguish a prospective clause from a circumstantial clause, because so few verbs have a distinct Prospective *sḏm=f* that differs graphically from the Circumstantial *sḏm=f*. When a marked prospective form does occur, however—such as *jnt*—there is little difficulty in identifying the type of clause in question; otherwise, one must rely on context. Here, the key question that one needs to ask is whether the writer or speaker is recounting circumstances contemporary to the action in the main clause, or whether he is specifying the motive for that action. In context, for example, the choice between "Osbert went to Tsim Sha Tsui in order to acquire a hula-hoop" and "Osbert went to Tsim Sha Tsui after he acquired his hula-hoop" is generally not difficult to make.

*Result clauses*. In Middle Egyptian the purpose clause is closely related to the *result clause*. While the former relates the intention on the part of the doer, the latter indicates the action(s) that result from an antecedent deed or a preexisting condition. As opposed to intention, the use of the Prospective *sḏm=f* here implies a connection of cause and effect. In English result clauses often make use of the conjunction "so": "My father died, so my mother raised us." In other cases, English uses "then": "Give your girlfriend a necklace, then she won't pester you so much about getting engaged." In Egyptian the stative is used to express result when the result is a state; the prospective is used when the result is an action. For example:

 *jw sjꜣ.n=f ḥsmn=s | jnt=f n=s mnḫ.t*

"He saw that she was menstruating, so he brought her cloth."

 *gm.n=f ḫnms=f ḥr wꜣ.t | jwt=sn r pr=f*

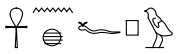
"He found his friend on the road, so they went to his house."

 *mk jtrw(.w) šw(.w) nw Km.t | ḏꜣj=n mw ḥr rd.wj*

"See, the rivers of Egypt are dried up, so we crossed the water on foot."

Note, in these examples, that the verb tense in result clauses is not necessarily future. In purpose clauses, however, the notion of futurity is implicit in the notion of intention.

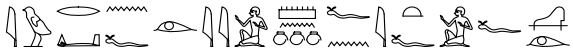
*Noun clauses*. The Prospective *sḏm=f* is inherently nominal and so, like the nominal *sḏm=f*, regularly forms noun clauses that serve as the object of a verb of volition, perception, or command, or as the object of a preposition. More rarely it serves as the subject of the sentence. For example:

 *ʿnḫ=f pw* "It is [means] that he shall live."

*See "13.3. The Nominal Sḏm=f: Usage" in Lesson 13.*

The sense of voluntative futurity implicit in the context (the papyrus P. *Ramasseum* IV, C 19) assures that *ʿnḫ=f* is not a nominal form but rather prospective.

(a) *Rdj* + *Prospective sḏm=f*. This construction is causative in sense—literally "to give that (someone) do"; or more idiomatically, to "cause that (someone) do," "make (someone) do," "have (someone) do," or "allow that (someone) do." For example:

 *jw rdj.n=f jrj=j mnw=f n jt=f Wsjr*

"He had me build a monument for his father Osiris."



*jw rdj.n ḥm=j dj ṯ3tj n sn w3.t r njw.wt=sn*

"My Majesty saw to it that the vizier gave them the path to their towns."

 *dj=j mrj=k sš.w r mw.t=k*

"I will see to it that you love books more than your mother."

In the third example both verbs are prospective. More literally one might translate: "May I cause that you may love books . . ." Common locutions with *rdj* + Prospective *sḏm=f* include: *rdj jwt* ("cause to come"), *rdi jnt* ("cause to fetch"), and *rdj dj* ("cause to give"). None of these verbs has a causative form in *S-* (for example, there is no such form as ***sjnj*), so the periphrastic construction with *rdj* must be used.

The locution is a periphrastic equivalent of the *S*-causative forms, but these are only found with certain verbs, and already in Middle Egyptian the locution *rdj* + Prospective *sḏm*=f was coming to replace them. It is roughly equivalent to the French *faire faire* or the German *tun lassen*.

(b) *Circumstantial / Prospective sdm=f* + *Prospective sdm=f*. Verbs of volition, perception, speech, or command regularly take either a nominal or a prospective verb form as their object. The nominal *sḏm=f* is used when the action in the noun clause is contemporaneous with that of the main verb, the prospective when it is *subsequent* to that of the governing action. Noun clauses with the Prospective *sḏm=f* are regularly constructed with:

*wḏ* "command (that) . . ."

*mrj* "desire (that) . . ."

*rḫ* "learn, find out (that) . . ."

*m33* "see (that) . . ."

*ḏd* "say (that) . . . "

*See "13.3.3. Noun Clauses" in Lesson 13.*

 *jw wḏ.n nṯr jwt=f r W3s.t*

"The god ordered that he come to Thebes."

 *jw mrj=j m(w)t=f* "I wish that he would die."

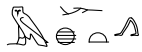
 *jw=j rḫ.kwj ꜥ3ꜥ=f m grḥ pn*

"I know that he will ejaculate tonight."

 *ḏd.n=f jnt=f ḥf3w.w* "He said that he would fetch the snakes."

(c) *Preposition + Prospective sḏm=f.* The Prospective *sḏm=f* can also constitute a noun clause that functions as the object of a preposition. Fairly common in this capacity are the following:

 *n-mrw.t* "in order that"

 *m-ḫt* "after," "when"

 *ḫft* "when"

Purpose clauses *without* the preposition (that is, a dependent clause beginning with initial Prospective *sḏm=f*) are the more common construction.

 *r*: "until"; "in order that"

 *r-s3* "after"

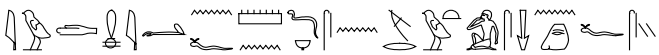
 *tp-ꜥ* "before"

 *ḏr* "since," "before"

Study these examples:

 *mdw=k ḫft wšḏ=f tw*

"You shall speak when he addresses you."

 *jw dmj.n=f mnḏ=s n-mrw.t sn=f sj*

"He touched her breast in order to kiss her."

 *ꜥ3g=j sw ḏr jrj=f ḫ.t nb.t r=j*

"I shall beat him since he does all sorts of things against me."

 *jw nšnj prj.w tp-ꜥ s3ḥ=n t3*

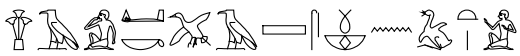
"A tempest broke out before we reached land."

*The Prospective sdm=f after particles*. To introduce wishes or requests, Middle Egyptian employs one of the following two particles, the second of which is often immediately followed by *ꜣ*, the Middle Egyptian equivalent of "please":

 *ḥꜣ* + Prospective *sḏm=f*

 *ḥwj* + Prospective *sḏm=f*

 *ḥwj-ꜣ* + Prospective *sḏm=f*

 *ḥꜣ dj=k pꜣ šs n ṯꜣtj*

"Please give this alabaster to the vizier."



*ḥwj-ꜣ wḏꜣ ḥm=k r š n pr ꜥꜣ ꜥnḫ(.w) (w)ḏꜣ(.w) s(snb.w)*

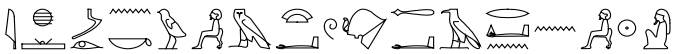
"Would your Majesty please go forth to the garden of the Palace, l.p.h.?"

With requests made by a superior to a person of inferior status, the construction *jḫ* + Prospective *sḏm=f* was often used. For example:



*jḫ jnt nḏs pn rn.w m sš n ḥm=f | sḏm=n st*

"May this commoner then bring the names in writing to his Majesty, so that we can hear them."

 *jḫ mꜣn=k wj m ḥꜥw ꜥꜣ rdj.n n=j Rꜥ*

"Look at me, I pray you, with this great crown that Re has given me."

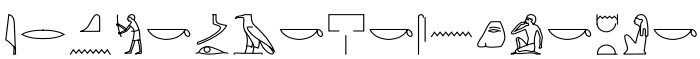
### 14.4.3. CONDITIONAL SENTENCES

Conditional sentences are composed of two clauses: *protasis* (the "if" clause) + *apodosis* (the "then" clause). In Middle Egyptian the protasis is most commonly introduced by the particle *jr* (which is nothing more than the initial form of the preposition *r* "as for") + Prospective *sḏm=f*. The protasis of an Egyptian condition normally utilizes the prospective *sḏm=f*. The apodosis may be of a variety of main clause sentence types, including the prospective in a wish or exhortation ("you are to do . . . "), an imperative, or a future tense (for example, *jw=f r sḏm*). It is easy to distinguish the *fronted nominal phrase* from a condition by the Prospective *sḏm=f* verb form that follows directly after *jr*.



*jr jwt=k r=j m ḥfꜣ.t nb(.t) | m(w)t Rꜥ*

"If you come against me as a snake of whatever sort, Re will die."



*jr qnj=k | mꜣ=k pr=k sn=k ḥm.t=k*

"If you are brave, then you will see your house and kiss your wife."



*jr dȝr=k jb=k | mḥ=k qnj=k m ḫrd.w=k*

"If you temper your heart, you will fill your embrace with your children."

*See "16.3. The Imperative" in Lesson 16 for discussion of commands.*

 and  N.1. The particles *grt* ("now, however, but") and *swt* ("but, however") are normally the only words that intervene between *jr* and the Prospective *sḏm=f* form in the protasis of a condition.

N.2. A pair of clauses, each introduced with a Prospective *sḏm=f*, serves as the Middle Egyptian equivalent of "whether he did X, or whether he did Y." For example:



*mȝ=sn p.t mȝ=sn tȝ mꜥkȝ jb=sn r mȝ(j).w*

"Whether they saw sky, or whether they saw land, their hearts were braver than lions."

## VOCABULARY: LUXURIES

 *ȝbw* ivory

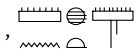
 *ꜥntjw* myrrh

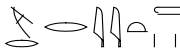
 *ꜥšȝ* many, numerous

 *wȝḥ* set down; live long, endure, be patient

 *bjȝ* mine(s) (n.)

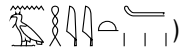
 *bj(ȝ).w* wonders, marvels

 abbrev.:  *mnḫ.t* cloth

 *mrr.jt* clump(s), cluster(s)

 *mrḥ.t* oil, unguent

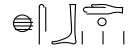
 *msdm.t* black eyepaint

 *nḫḏ.t* tusk (pl. )

 *nḏm* to be sweet (v.); sweet (adj.)

 *ḫḏ silver*, money

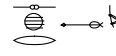
 *sjȝ* to perceive

 *ḫsbd* lapis lazuli

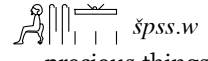
 *sb.t* cargo

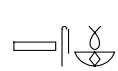
 *snṯr* incense

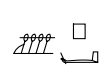
 *snḏm* to make pleasant (caus.)

 *sḫr* to overlay (+ *m*)

 *stp* cut up or off; select, choose

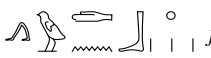
 *špss.w* riches, wealth, precious things

, abbrev.:  *šs* alabaster

 *šsp* take, accept, receive

 *dmj* to touch, reach; acrue to (+ *r*) [strong verb]

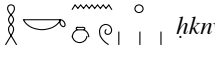
*Rarer luxury oils, resins, gums, etc.*

 *jwdnb*-oil

 *ḫsꜣj.t*-oil

 *jbj*-oil

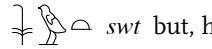
 *šꜣʿsḏ*-plant

 *ḫknw*-oil

 *tjšps*-resin

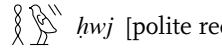
*Enclitic Particles*

 *grt* now, moreover

 *swt* but, however

*Proclitic Particles used with Prospective Sḏm=f*

 *jr* [conditional]

 *ḫwj* [polite request]

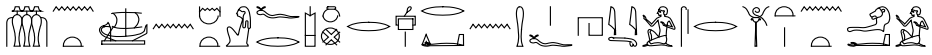
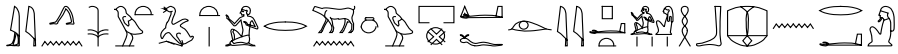
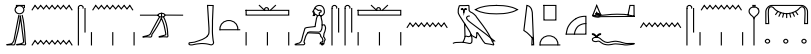
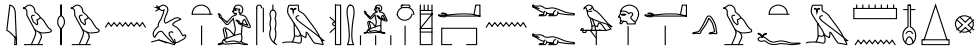
 *jḫ* [requests; clause of future consequence]

 *ḫwj-ꜣ* [polite request]

 *ḥꜣ* [polite request]

**EXERCISES**

A. Transliterate and translate the following sentences into English.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

B. Translate the following sentences into Middle Egyptian. Please provide a transliteration as well.

1. Let the vizier suppress the people.
2. His Majesty had the army bring him tribute from Nubia.
3. The vizier's wife, however, wanted to see her son's catamite.
4. I saw him kill the man.
5. On the first occasion Re emerged from his egg.

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# LESSON 15

## 15.1. WORD ORDER IN THE VERBAL SENTENCE

Word order in Middle Egyptian plays a key role in establishing the grammatical function of each component of every clause. For *verbal sentences*—whether they constitute a main, a dependent, or a relative clause—the basic word order is that displayed in Table 15.1. This syntactic pattern (its word order) remains largely invariable—exceptions are relatively rare—when slots 3 through 5 *all* involve nouns or noun phrases.[1]

Table 15.1. Basic Order: Verb, Subject, Direct Object, Indirect Object (VSOD)

| *1* | *2* | *3* | *4* | *5* |
|---|---|---|---|---|
| *Particle* | *Verb* | *Subject* | *Direct object* | *Indirect object* |
| [ ] |  |  |  |  |
| [ *jw*] | *rdj.n* | *nb* | *k3* | *n ḥm* |
| "The master gave a bull to the slave." | | | | |

For Circumstantial *sḏm=f* clauses. Nominal and prospective verb forms are sentence-initial (that is, they fill the first slot), although they may be preceded by the particle *mk*.

The syntactic pattern varies, however, when pronouns substitute for nouns. As a rule, pronouns take precedence over nouns: they leap as far forward as possible toward the main verb of the sentence or circumstantial clause. When the indirect object (the *dative*) is a pronoun, then the entire prepositional phrase (*n=j*, *n=k*, and so on) moves forward with it. Complications ensue only when several pronouns are involved, in which case—as the tables throughout this lesson make clear—they follow one another in a strict, if arbitrary, order that must accordingly be committed to memory.

Although pronouns cannot intervene between a verb and a verbal affix such as *.n* (*sḏm.n=f*), they can precede the verb entirely if they are purposefully fronted—for example, *jw=f wnm=f* or *jnk prj.n=j*. In both of these cases, however, the subject is repeated as a pronoun suffixed directly to the verb.

*See "13.1. Fronting" in Lesson 13.*

1. For the tables that follow in this lesson—and their clarity of presentation—I am indebted to Hoch, 58–59, where students will find other examples of the same pronominal syntax.

Tables 15.2 through 15.5 present the various possibilities for sentences with verbal predicates. Review them carefully.

Table 15.2. Direct Object is a Pronoun: Dependent Pronoun Moves Forward (VoSA)

| *1* | *2* | *3* | *4* | *5* |
|---|---|---|---|---|
| *Particle* | *Verb* | *Direct object* | *Subject* | *Indirect object* |
| [  ] |  |  |  |  |
| [ *jw*] | *rdj.n* | *sw* | *nb* | *n ḥm* |
| "The master gave it to the slave." | | | | |

Table 15.3. Indirect Object is a Pronoun: Prepositional Phrase Moves Forward (VdSO)

| *1* | *2* | *3* | *4* | *5* |
|---|---|---|---|---|
| *Particle* | *Verb* | *Indirect object* | *Subject* | *Direct object* |
| [  ] |  |  |  |  |
| [ *jw* ] | *rdj.n* | *n=f* | *nb* | *k3* |
| "The master gave a bull to him." | | | | |

Table 15.4. Direct and Indirect Objects Are Pronouns: Indirect Before Direct Object (VdoS)

| *1* | *2* | *3* | *4* | *5* |
|---|---|---|---|---|
| *Particle* | *Verb* | *Indirect object* | *Direct object* | *Subject* |
| [  ] |  |  |  |  |
| [ *jw* ] | *rdj.n* | *n=f* | *sw* | *nb* |
| "The master gave it to him." | | | | |

Table 15.5. Subject and Both Objects Are Pronouns (Vsdo): Subject Comes First

| *1* | *2* | *3* | *4* | *5* |
|---|---|---|---|---|
| *Particle* | *Verb* | *Subject* | *Indirect object* | *Direct object* |
| [  ] |  |  |  |  |
| [ *jw* ] | *rdj.n=* | *f* | *n=f* | *šw* |
| "He gave it to him." | | | | |

From these tables we can see that there are two general rules for word order in Middle Egyptian sentences with verbal predicates: (1) pronouns always precede nouns; and (2) a pronominal dative (indirect object) always precedes a pronominal direct object. However, no pronominal object—whether

direct or indirect—can intercede between a verb and its pronominal subject. Subject pronouns are suffixed either directly to the verb stem or to a verbal affix in a bound construction in which nothing can intrude. This gives us the following schema for word order in sentences with verbal predicates.

V = verb

UPPER CASE = nouns

lower case = pronouns

V + subject + dative + direct object + SUBJECT + DIRECT OBJECT + DATIVE
VsdoSOD

The one sentence type that can possibly cause confusion is Table 15.3, where the verb is Circumstantial *sḏm=f*, the subject is a noun, and so the indirect object (*n=f*) follows immediately on the verb. At first sight the dative might be mistaken for the *.n* affix of the Circumstantial *sḏm.n=f* with suffixed pronominal subject, and vice versa. For example:

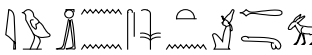


(a) *jw sḏm.n=f ḥ3tj-ʿ* "He heard the nomarch."

(b) *jw sḏm n=f ḥ3tj-ʿ* "The nomarch listens to him."

Only context could decide between these two options, although again it is possible that the author exploits the ambiguity. Study the following examples:

 *jw jnj.n nsw ʿ3 n mw.t=f*
"The king fetched a donkey for his mother."

 *jw jnj.n n=s nsw ʿ3* "The king fetched the donkey for her."

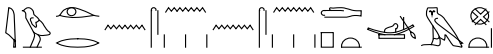
 *jw jnj.n n=s sw nsw* "The king fetched it for her."

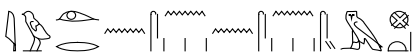
 *jw jnj.n=f n=s sw* "He fetched it for her."

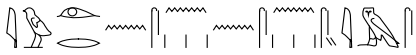
---

 *jw jrj.n s3.w dp.t n jt.w=sn m njw.t*
"The sons made a boat for their fathers in the city."

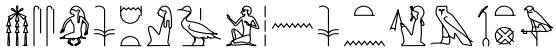
 *jw jrj.n n=sn s3.w dp.t m njw.t*
"The sons made them a boat in the city."

 *jw jrj.n=sn n=sn dp.t m njw.t*
"They made them a boat in the city."

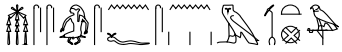
 *jw jrj.n=sn n=sn sj m njw.t* "They made it for them in the city."

 *jw jrj.n=sn n=sn sj jm=s* "They made it for them therein."

---

 *mss ḥm.t-nsw sꜣ.w n nsw*
"It is in Thebes that the queen bares sons for the king."

Nominal *sḏm=f*; aspect: imperfective.

 *mss=s n=f sn m W3s.t*
"It is in Thebes that she gives birth to them for him."

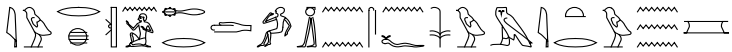
 *msj ḥm.t-nsw sꜣ n nsw* "May the queen bare a son to the king."

Prospective *sḏm=f*.

 *msj=s n=f sw* "May she bear him for him."

Precisely the same syntactic transformations occur in dependent, relative, or virtual clauses, when the predicate is verbal and pronouns replace nouns. For example:


*jw rḫ.n=j ḫrd jnj.n sw sꜣ.t-nsw n jtj m jtrw*
"I have learned of a child that the princess brought to the sovereign from the Nile."


*jw rḫ.n=j ḫrd jnj.n=s n=f sw m jtrw*
"I have learned of a child that she brought to him from the river."

What we have here is a virtual relative clause that already necessarily contains a resumptive pronoun, in this case the direct object *sw*. When pronouns replace the subject (*sꜣ.t-nsw* → *=s*), however, as well as the direct object (*n jtj* → *n=f*), the subject pronoun (*=s*) attaches itself directly to the verb at the head of the clause (*jn.n=s*), while the indirect object in the form of a prepositional phrase (*n=f*) jumps ahead of the direct object *sw*.

*See "12.3.1. Virtual Relative Clauses" in Lesson 12.*

## 15.2. OMISSION OF THE SUBJECT AND/OR DIRECT OBJECT

Middle Egyptian scribes frequently omitted the subject when it was obvious: the reader was expected to fill out the writing from the grammatical context. Such omissions may have been stylistic; they may have been abbreviations; or they may result from scribal error. All three forms of omission are no doubt attested in the extant corpus of papyri and inscriptions. Omission of the direct object was also common

when this was clear from context. In the following example, only a subject pronoun is provided for the first verb in the series. The direct object of the final verb is similarly omitted.



*jw ꜥ3g.n=f ꜥ.t=f nb(.t) jm=f | nḥm ꜥ3.w=f | sꜥq r ḏ3t.t=f*

"He beat his every limb with it. [He] took his donkeys, and [he] brought [them] to his estate."

N.1. There was also a subjectless ending of the *sḏm.n=f* that resembles a *nisba*-form: *–nj*. In the case of the omission of the object of a preposition, there may also have been an adverbial ending *–w* attached to the preposition.

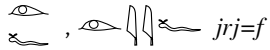
 *jw=j ḥnꜥ(.w) | 3m.nj* "I was with [them] when [they] burned up."

### 15.3. THE OLD INDICATIVE *sḏm=f*

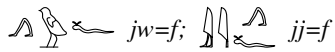
The Indicative *sḏm=f* is a holdover from Old Egyptian, retained for one grammatical construction in Middle Egyptian: it occurs only in negations of the Circumstantial *sḏm.n=f*. Strong verbs with biconsonantal or triconsonantal roots do not distinguish the indicative form from other *sḏm=f* forms. The Indicative *sḏm=f* forms for the principal verb classes are as follows:

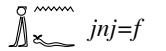
*Biconsonantal*—both root letters:  *ḏd=f*

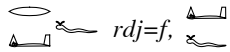
*Triconsonantal*—all three root consonants:  *wnm=f*

*3rd weak*—no gemination; sometimes with *-j* ending:  *jrj=f*

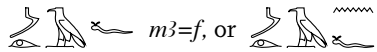
*2nd geminating*—no gemination:  *qb=f*

*jj* / *jw* "to come"—most often the stem *jw*:  *jw=f;* *jj=f*

*jnj* "to bring"—no gemination:  *jnj=f*

*rdj* "to give"—mostly with *r*, but not always:  *rdj=f,* *dj=f*

*wnn* "to be"—no gemination:  *wn=f*

*m33* "to see"—*m3* and *m3n*:  *m3=f,* or *m3n=f*

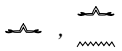
*For usage of the* Old Indicative *sḏm=f, see "15.4.2. Negation of Verbal Sentences." The form also shows up occasionally in certain archaic or fossilized expressions that were clearly not part of the living language of the Middle Kingdom.*

### 15.4. NEGATION

As in many languages, the system of negation in Middle Egyptian does not directly mirror of the system of affirmatives. This means that negative constructions do not present themselves as the morphological

counterpart of positive assertions or explications, as is the case, for example, in English: "I eat" versus "I do not eat." By contrast, in Egyptian the negation of *jw wnm=j* is not *n wnm=j*, but rather *n wnm.n=j*. The positive and the negative forms of the sentence are thus asymmetric.

Middle Egyptian negates clauses in one of two ways: (1) by negative particles [simple]; and (2) by means of negative auxiliary verbs (verbs that mean "to not do") [complex]. The negative particles were used to negate nonverbal sentences with adverbial comment, as well as verbal sentences whose affirmative counterparts utilize Circumstantial or Nominal *sḏm=f* / *sḏm.n=f* forms, as well as some types of clauses whose affirmatives require the Prospective *sḏm=f*. Negative auxiliary verbs have special functions and were never used to negate "simple statements of fact." Other than the "negatival complement" used for the negative imperative, their treatment is relegated to "R-1. Supplementary Grammar" in the Further Resources section at the back of this book.

 The negative particles employed in Middle Egyptian are *n*, *nn*, and *js* (see the preceding glyphs). They have distinct grammatical functions (which will be made clear in the ensuring sections) and cannot be interchanged.

*For the Negatival Complement, see "16.4. The Negative Imperative" in Lesson 16.*

### 15.4.1. NEGATION OF NONVERBAL SENTENCES WITH ADVERBIAL PREDICATE:  *nn*

 The particle *nn* negates nonverbal sentences with adverbial comment, effectively replacing the particle *jw* (or *mk*). It always stands at the beginning of the sentence. If the subject is a pronoun, the dependent series is used.

- Affirmative: *Jw + subject + adverbial comment*
- Negative: *Nn + subject + adverbial comment*

Review these examples:

 *jw mw.t=k ḥnʿ=k* "Your mother is with you."

 *nn mw.t=k ḥnʿ=k* "Your mother is not with you."

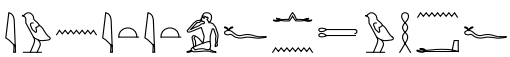
 *jw=f m s.t=f* "It is in its place."

 *nn sw m s.t=f* "It is not in its place.

 *jw=j jm* "I am there."

 *nn wj jm* "I am not there."

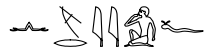
N.1. Only context can determine whether the negated clause is a main clause or a subordinate clause. For example:

 *jw njtjt=f | nn ṯw ḥnʿ=f*
"He stammers, when you are not with him."

### 15.4.2. NEGATION OF VERBAL SENTENCES:  *n* AND  *nn*

The negation of the various types of verbal sentences that we have studied is best correlated by tense, verb form, and negative particle.

Table 15.6. Negation of Verbal Sentences

| *Tense* | | *Statement* | *Verb Form* |
|---|---|---|---|
| Present: | affirmative |  *jw mrj=f* "he loves" | Circumstantial |
| | negative |  *n mrj.n=f* "he does not love" | Circumstantial |
| Past: | affirmative |  *jw mrj.n=f* "he loved" | Circumstantial |
| | negative |  *n mrj=f* "he did not love" | Indicative |
| | "never" |  *n sp mrj=f* "he never loved" | Prospective |
| Future: | affirmative |  *jw=f r mrj.t* "he shall love" | Pseudoverbal |
| | negative |  *nn mrj=f* "he shall not love" | Prospective |

Although it seems counterintuitive, the negation of *jw sḏm=f* is *n sḏm.n=f*. The origins and nature of this construction are not at present well understood, but the negative forms are identical to the Circumstantial *sḏm.n=f*; however, the *–.n* affix no longer functions as a marker of relative past time. Similarly, the negation of *jw sḏm.n=f* as *n sḏm=f* (without the *–.n* affix) looks symmetrically inverse. In this case, however, we know that the *sḏm=f* form used in the negation is not Circumstantial but Indicative. Differences between the Circumstantial and Indicative forms show up mainly in second geminating verbs (Circumstantial *qbb=f,* indicative *qb=f*) and third weak verbs ( *–* termination).

N.1. As with affirmative statements, tense in negative clauses refers to relative past, present, or future time. Clauses that begin with the negative particles *n* and *nn* may introduce either a main clause or a dependent clause—only context allows the reader to determine which, but sequence of tense is often the key factor in determining the clause type. In particular, negated verbal clauses conveying

(relative) present time that occur in a past time context are almost certain to be circumstantial dependent clauses. Study the following examples carefully:

 *n 3tp=j ꜥ3=j | n 3tp.n=f ꜥ3=f*
"I did not load my donkey, because he did not load his donkey."

 *n 3tp=j ꜥ3=j | n 3tp=f ꜥ3=f*
"I did not load my donkey, because he had not loaded his donkey."

 *n 3tp.n=j ꜥ3=j | n 3tp.n=f ꜥ3=f*
"I do not load my donkey, when he does not load his donkey."

 *n 3tp.n=j ꜥ3=j | 3tp.n=f ꜥ3=f*
"I do not load my donkey, when he has (already) loaded his donkey."

 *nn 3tp=j ꜥ3=j | n 3tp=f ꜥ3=f*
"I shall not load my donkey, because he did not load his donkey."

### 15.4.3. NEGATION OF NOMINAL SENTENCES:  *n . . .*  *js*

 and  In Middle Egyptian nominal sentences are normally negated by the two particles *n* and *js* that stand on either side of the A part of the sentence:

- Affirmative: A B
- Negative: *n* A *js* B

 *ntk s* "You are a man."

 *n ntk js s* "You are not a man."

- Affirmative: A *pw*
- Negative: *n* A *js pw*

 *rm pw* "It is a fish."

 *n rm js pw* "It is not a fish"

- Affirmative: A *pw* B
- Negative: *n* A *js pw* B

 *wr pw wr jm* "The great one there is a great one."

 *n wr js pw wr jm* "The great one there is not a great one."

N.2. The particle *nn* is not normally used with nominal sentences, but it is found occasionally both with and without the accompanying *js*.

 *nn sꜣ=k js pw* "He is not your son."

 *nn ꜣtpw pw ḥr ꜥ.wj=j* "It was not a load on my arms."

### 15.4.4. NEGATION OF SENTENCES WITH ADJECTIVAL PREDICATE

For reasons that would appear to be cultural, Egyptians did not like to negate a quality, particularly if it was perceived as integral to the subject. Even when the characteristic was thought to be contingent, however, writers generally preferred to predicate an inverse quality rather than negate a positive characteristic. The logic would seem to be magical. Nonetheless, rare examples do occur, with various constructions.

- Affirmative:

   *mk wr pꜣ t ḥ(n)q.t*
  "Look, that (amount of) bread and beer is large."

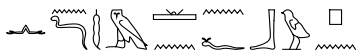
- Negative:

   *mk nn wr pꜣ t ḥ(n)q.t*
  "Look, that (amount of) bread and beer is not large."

- Affirmative:

   *nḏm n=f bw pn* "He finds this place pleasant."

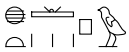
- Negative:

   *n nḏm.n n=f bw pn* "He doesn't find this place pleasant."

N.1. The *–.n* affix attached to the adjective used to negate the (relative) present tense is effectively equivalent of the construction *n sḏm.n=f*.

### 15.4.5. NEGATION OF NOUNS, PHRASES, AND INFINITIVES:  *n*,  *n js*, AND  *nn*

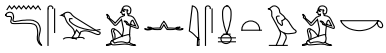
 *n* Besides negating sentences or clauses, Middle Egyptian can also negate individual words or phrases. There are several different constructions, depending on the type of word or phrase and the force of the negation. For the simple negation of an individual word, Egyptian uses *n*. Compare these three sentences:

 *ḫ.t pw* "It is a thing."

 *n ḫ.t pw* "It is a not-thing [nothing]." [negation of noun]

 *n ḫ.t js pw* "It is not a thing." [negation of the sentence]

 *n js* When the word or phrase stands in contrast to another word or phrase, Middle Egyptian uses the negation *n js*, run together. The negation *n js* can usually be translated "[and] not," "but not," or "except." For example:

 *nḏs n js mjtw=k*
"a commoner, not your equal" [negation of noun *mjtw*]

 *m mꜣʿ.t n js m grg*
"in truth, not in falsehood" [negation of the prepositional phrase *m grg*]

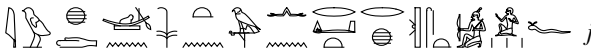
 *nḏm n=f bw pn n js wrt*
"He finds this place pleasant, but not greatly." [negation of the adverb *wrt*]

 + noun / noun phrase For the sense "without X," where X is a noun or noun phrase, Middle Egyptian uses the construction *nn* + noun / noun phrase. Frequently, the noun being negated takes a suffix pronoun, although this usually sounds redundant in English. Review these examples:

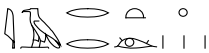
 *jw ḏꜣj.n=j m dp.t nn ḥmw=s*
"I crossed over in a boat without a [literally "its] steering oar."

 *jw jtj.n=j mnmn.t jrj nn ḏrw*
"I carried off their cattle without limit."

 *nn* In place of an ordinary noun, an infinitive may follow *nn* with the sense "without (doing)." This construction—which effectively functions like a dependent clause of circumstance with the subject omitted—is common, especially when the agent is the same as that found earlier in the sentence.

 *jw ḫdj.n nsw nn rdj.t rḫ st mšʿ=f*
"The king sailed north without letting his army know."

### VOCABULARY: COMESTIBLES AND THEIR CONSUMPTION

 *jꜣrr.t* grapes

 *jꜣq.t* leeks, vegetables

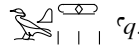
 *jwf* meat, flesh

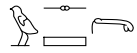
 *jbj* to thirst

 *jrp* wine

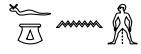
 *jrṯ.t* milk

 *jt* barley (m.)

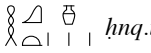
 *ʿq.w* food

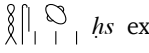
 *wsš* to urinate

 *bw.t* abomination, taboo; to detest (v.): *bwt*

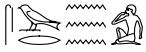
 *fgn* to defecate

 *nq(ʿ).wt* ripe sycamore fruit

 *ḥnq.t* beer

 *ḥs* excrement

 *ḥqr* to hunger (v.); hunger (n.)

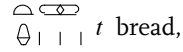
 *swr* to drink

 *ss3j* to satisfy (+ *m*) [caus.]

 *šsp.t* cucumber

 *q3ʿ* to vomit

 *k3.w* unripe sycamore fruit

 *t* bread, loaf

 *d3b.w* ripe figs

 *dp* to taste;  *dp.t* taste (n.)

 *df3.w* provisions, sustenance

*Negative Particles*

 *n*

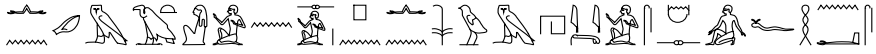
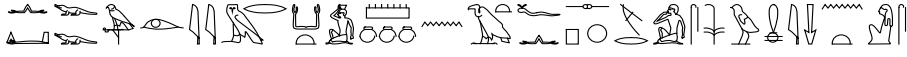
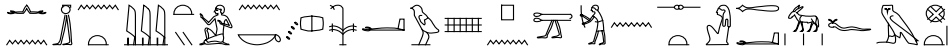
 *nn*

 *n js*

 *n . . . js*

**EXERCISES**

A. Transliterate and translate the following sentences into English.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

B. Translate the following sentences into Middle Egyptian. Please provide a transliteration as well.

1. The ship sailed north to Thebes.
2. It is to Thebes that the ship sails north.
3. It was to Thebes that the ship sailed north.
4. The ship might sail north to Thebes.
5. This ship does not sail north to Thebes.

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# LESSON 16

## 16.1. EXISTENTIAL SENTENCES

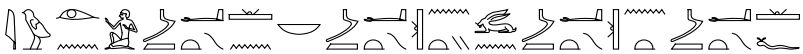
 and  In Middle Egyptian the phrases *jw wn* and *nn wn* respectively predicate existence ("there is" / "there are") and nonexistence ("there is/are not"). The form *wn* is the irregular Circumstantial *sḏm=f* of the 2nd geminating verb *wnn*—irregular in that the stem does not geminate in the circumstantial form. Moreover, various ellipses are often used, in which the verb *wn* is omitted altogether.

### 16.1.1. EXISTENCE

A general assertion of existence in Middle Egyptian in either a main or a relative clause utilizes *jw wn*. Although this sentence type may have been common in everyday speech, its use is fairly restricted in literary texts. The aspect is perfective, but tense varies according to the context. In place of *jw,* one also finds the particle *jsṯ* / *jst*, which means "now" or "also." As usual, dependent clauses beginning with *jw* omit the particles completely. For example:

 *jw wn ḥfȝw ḥr ḏw pf* "There is a snake on that mountain."

 *jst wn ḥmt=f Mrj.t rn=s* "Now, he had a wife whose name was Merit."

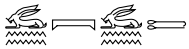


*jw jrj.n=j mȝꜥ.t n nb mȝꜥ.t ntj wn mȝꜥ.t n(j).t mȝꜥ.t=f*

"I have done Maꜥat for the lord of Maꜥat, the Maꜥat of whose Maꜥat exists."

Literally "who the Maꜥat of his Maꜥat exists."

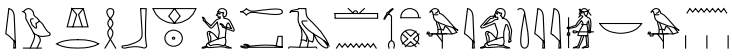
When the syntax demands it, the verb *wnn* can also be used to assert real or potential existence in its nominal (*wnn=f*: note the gemination) or prospective (*wn=f*) form. Such constructions are not common, but they do exist. For example:

 *wnn p.t wnn=ṯ*

"So long as the sky exists, you exist." (literally, "That-the-sky-exists [is] that-you-exist.")

 *wn=j ḥnꜥ nb ꜥnḫ* "I shall exist with the Lord of Life."

There are also cases where the verb *wn* is left out. These nonverbal constructions occur only where the particle *jw* is followed by a noun or noun phrase and there is some indicator of place. Often *jm* serves as the adverbial comment, with additional modifiers if necessary ("X is/was there . . ."). For example:



*jw ḫrj-ḥb.t ꜥ3 n(j) W3s.t jtj nb=n* "There is a great lector priest of Thebes, O Sovereign, our lord."

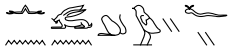


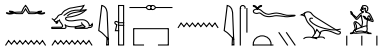
*jw ꜥntjw jm ḥnꜥ snṯr*

"There was myrrh there along with incense."

### 16.1.2. NONEXISTENCE

 To negate an existential assertion or to predicate nonexistence, Middle Egyptian uses *nn wn*, where *wn* is Circumstantial *sḏm=f*. Here again, however, the verb *wn* is often omitted. While sentences with *nn wn* are always main clauses, the particle *nn* alone may be used to introduce either a main or a dependent clause of circumstance. As with the affirmative statement of existence *jw wn*, the verb *wn* is often left out of main clauses as well. Some examples:

 *nn wn pḥwj=fj* "There is no end of it," or "It has no end."

 *nn wn js n jsf.tjw* "There is no tomb for evildoers."

 *nn bw.t m ḫ.t=j* "There is no abomination in my body."

 *nn nt(j).t jm=f* "There is nothing [that is] in it."

## 16.2. THE PASSIVE VOICE

The term *voice* refers to the relationship between the action (or state) that the verb expresses and its subject. *Active* indicates that the subject performs the action—for example, "Chicha tossed the Frisbee." *Passive* indicates that the action is performed on the subject—so, "The Frisbee was tossed by Chicha." It is important to see that voice has to do with the relationship between a verb, its grammatical subject, and its agent. In the active voice, subject and agent are identical: in the sentence "Chicha tossed the Frisbee," "Chicha" is both the grammatical subject of the verb and the agent of the action.

In the passive voice, however, subject and agent differ. So, in the sentence "The Frisbee was tossed by Chicha," the subject of the verb is "Frisbee" but its agent (the one who performed the tossing) is "Chicha." English normally indicates the agent of a verb in the passive voice with the preposition "by," although it is also possible to formulate passive statements where the agent remains unexpressed—for example: "The Frisbee was tossed."

 Middle Egyptian uses the preposition *jn* for similar purposes and can also formulate sentences in the passive without specifying an agent. Only verbs that are transitive can be used in the passive voice.

 All main forms of the suffix conjugation have a distinctive form for the passive voice. In most cases, the passive is formed with the morpheme *-tw*, which occurs as an affix at the end of the same verb stem employed for the active voice. When the subject is a noun, *-tw* normally follows directly after the determinative(s). When the subject is a suffix pronoun, however, *-tw* is placed between the determinatives and the suffix pronoun. Only the passive of the Circumstantial *sḏm.n=f* shows morphological change in the verb stem [*sḏm*(*.w*)*=f* ] and lacks the distinctive marker of the passive voice, *-tw*. The active and passive forms for the *sḏm=f* / *sḏm.n=f* forms of the suffix conjugation are as follows:

| | *Active voice* | *Passive voice* |
|---|---|---|
| *Circumstantial* | | |
| *sḏm=f* |  |  |
| | [*jw*] *mrj=f* | [*jw*] *mrj.tw=f* |
| | "He desires." | "He is desired." |
| *sḏm.n=f* |  |  |
| | [*jw*] *mrj.n=f* | [*jw*] *mrj.w=f* |
| | "He desired." | "He was desired." |

The particle *jw* only precedes circumstantial forms in a main clause.

| | | |
|---|---|---|
| *Nominal* | | |
| *sḏm=f* |  |  |
| | *mrr=f* | *mrr.tw=f* |
| | "that he desires" | "that he is desired" |
| *sḏm.n=f* |  |  |
| | *mrj.n=f* | *mrj.n.tw=f* |
| | "that he desired" | "that he was desired" |
| *Prospective* | | |
| *sḏm=f* |  |  |
| | *mrj=f* | *mrj.tw=f* |
| | "may he desire" | "may he be desired" |

The prospective forms given here are strictly speaking subjunctive; for the prospective passive forms retained from Old Egyptian, see Allen, 14.2.2.

| | *Active voice* | *Passive voice* |
|---|---|---|
| *Old Indicative* | | |
| *sḏm=f* |  |  |
| | *n mrj=f* | *n mrj.tw=f* |
| | "He did not desire." | "He was not desired." |

N.1. Note that the passive of the Circumstantial *sḏm.n=f* is *sḏm(.w)=f* ; the passive of the Nominal *sḏm.n=f*, however, has the *–tw* affix: *sḏm.n.tw=f*. These two passive forms are not interchangeable variants of one another.

N.2. Sometimes the *–tw* affix is abbreviated to just *–t*. In such instances the *–t* is often placed before, not after the determinative(s). For example:

 *jw ḏ3j.t(w)=s* "She is ferried across."

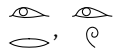
 *jw jrj.t(w)=f jn nsw* "It [that is, the ritual] is performed by the king."

### 16.2.2. FORMS: *Sḏm(.w)=f*/*Jrj(.j)=f*

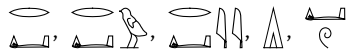
It should be stressed that the *sḏm(.w)=f* is the passive equivalent of the Circumstantial *sḏm.n=f*, even though it uses neither the affix *–n* nor the regular passive marker *–tw*. Its aspect is therefore perfective punctual. The form is quite common. The *–w* ending is sometimes written when the subject is a noun, but rarely when the subject is a suffix pronoun. The 3rd weak roots sometimes have final *-j* [*j* + *j* > *j*] instead of *–w* [*j* + *w* > *j* (double reed leaf)]. The *sḏm(.w)=f* passive forms by root class are as follows:

*Biconsonantal*—both root letters:  *ḏd(.w)*

*Triconsonantal*—all three root consonants:  *wnm(.w)*

*3rd weak*—no gemination:  *jrj.(w), jrj.w, jrj.j*

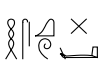
*2nd geminating*—no gemination:  *qb(.w)*

*rdj* ("to give")—with and without *r*: 
*rdj(.w), rdj.w, rdj.j, dj(.w), dj.w*

*m33* ("to see")—*m3*:  *m3(.w)*

N.1. Unlike the affix *–tw*, the terminations *–w* and *–j* of the *sḏm(.w)=f* passive are normally written *before* the determinative(s). For example:

 *stp.w* "was chosen"

 *ḥsq.w* "was cut off"

N.2. Middle Egyptian scribes regularly left the *–w* of the *sḏm(.w)=f* passive out. As a result, the forms often look identically to the active circumstantial or Prospective *sḏm=f*. When working through a passage, it is probably best to take such a form as active at first, but—if the meaning appears odd: for example, **"The water gives to the thirsty man"—then try to analyze it as a *sḏm(.w)=f* passive. Another clue to the presence of the *sḏm(.w)=f* passive forms is their occurrence in a past-time context or in a construction that requires a past tense form.

### 16.2.3. USAGE

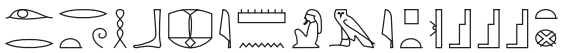
In theory, the passive forms of the suffix conjugation can be used in all the same constructions as their active counterparts. Passive voice forms follow the normal rules for the suffix conjugation with respect to subject and word order. The only exception is the form *sḏm(.w)=f*, which tends to be used only when the subject of the passive is a noun or a demonstrative, but not a suffix pronoun. *Middle Egyptian regularly employs the stative as the passive of the Circumstantial sḏm.n=f rather than sḏm(.w)=f when the subject is a personal pronoun*. Passive forms employ the same negative particles as their active counterparts.

*See "15.4.2. Negation of Verbal Sentences" in Lesson 15.*

Some typical examples follow:

 *jw mꜣꜣ.tw=sn jn s nb* "They are seen by everyone."

 *jw mꜣ(.w) ḫ.t jn ḥr nb* "The fire was seen by everyone."

 *jrr.tw ḥb-Jmn m Jp.t-s.wt*
"It is in Karnak that the Festival of Amun is celebrated."

 *rdj.n.tw jnw ḥr mrj.t*
"Where the gifts were placed was on the bank of the shore."

Nominal passive *sḏm.n=f.*

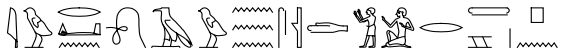
 *ḏd.tw=k Ḥr-mḥ.tj* "May you be called the 'Horus of the North.'"

Prospective passive.

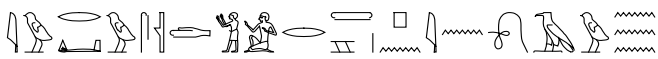
 *n jnj.tw n=j jꜣrr.t* "The grapes have not been brought to me."

Old indicative passive.

 *jw rdj.n=j jrj.t(w)=f* "I saw to it that it was done."

(a) 

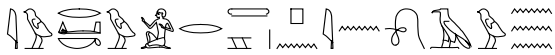
*jw rdj.n w3w sqd r jw pn* "A wave placed the sailor on this island."



*jw rdj.w sqd r jw jn w3w* "The sailor was placed on this island by a wave."

(b) 

*jw rdj.n wj w3w r jw pn* "The wave placed me on this island."



*jw=j rdj.kwj r jw jn w3w* "I was placed on an island by a wave."

The first sentence in both (a) and (b) is a regular Circumstantial *sḏm.n=f* construction in the active voice. When converted into the passive, however, (a) uses the *sḏm(.w)=f* because the subject of the sentence is a noun (*sqd*), while (b) employs a stative (*rdj.kwj*) because the subject is pronominal (*wj* / *=j*). Both constructions can alternate within a single sentence. For example:

(c) 

*jw=j ṯ3w.kwj | ꜥb(.w) šnw=j* "I was shaved, my hair was combed."

The verb in the second clause of (c) has a nominal subject (*šnw=j* "my hair") and so is put in the *sḏm(.w)=f* passive; the verb in the first clause, however, is the stative because it has a personal pronoun as its subject (*-j*): thus *ṯ3w.kwj* and not **ṯ3w(.w)=j*.

> The stem *ṯ3w* is a 3rd weak verb that ends in *–w*, although the form *ṯ3j* is also attested. *See Lesson 7.3.2 ršw ("to rejoice").*

## 16.3. THE IMPERATIVE

The *Imperative* is used to express a command, a direct request, an instruction, or a prohibition. As a verbal exhortation, it is more immediate than the *Prospective sḏm=k*, *sḏm=t*, or *sḏm=ṯn*: "you should listen / ought to listen / are to listen." Unlike the Prospective, moreover, the Imperative does not require a subject, because the second person is implicit in the concept.

### 16.3.1. MORPHOLOGY

The basic forms for the Imperative are as follows. Note particularly that some of the irregular verbs use different roots in the Imperative than they do in the Circumstantial, Nominal, Prospective, or Old Indicative forms.

*Biconsonantal*—both root letters:  *ḏd* "speak!" "say!"

*Triconsonantal*—all three root consonants:  *wnm* "eat!"

*2nd geminating*—no gemination:  *jnj* "bring!"

*3rd weak*—no gemination:  *jrj* "do!" "make!"

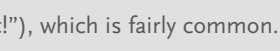
*jj* / *jw* ("to come")—uses a different root:  *mj* "come!"

*rdj* ("to give")—often uses a different root:  *dj* "give!" "put!" "cause!"

*or*

 *jmj* "give!" "put!" "cause!"

*šm* ("to go")—often uses a different root:  *or*  *js* "go!"

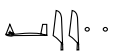
Note the idiom  *js jnj* ("Go, get!"), which is fairly common.

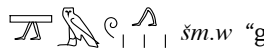
*m33* "to see"—with or without gemination:  *m33*,  *m3* "see!"

Middle Egyptian texts do not distinguish between masculine and feminine forms of the Imperative. The plural, however, is sometimes reflected in the writing. Commands addressed to more than one person occasionally show a *–w* affix before the determinatives or exhibit plural strokes at the end. For final weak verbs, the plural marker was the affix *–j*. Review these examples:

 *mrj* "love!" [sg.]

 *mrj.j* "love!" [pl.]

 *dj.j* "give!" [pl.]

 *šm.w* "go!" [pl.]

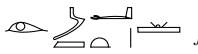
### 16.3.2. USAGE

The Imperative stands first in its sentence, without an introductory particle; the subject generally remains unexpressed (see, however, N.2. below). Imperatives occur only in the context of conversation or direct address—specifically in situations where one person tells another person (or persons) what to do. Hence, it is often accompanied by a vocative. Accordingly, the four most common genres in which imperatives appear are: (1) didactic literature ("Discuss with the ignorant as well as with the wise . . ."); (2) medical treatises ("Bind it with meat the first day . . ."); (3) magical spells ("Act for me, mother Isis . . ."); and (4) letters ("Send me the fifteen sacks of emmer about which I wrote you . . ."). Imperatives also appear in narrative literature as part of direct quotations ("Then his Majesty said, 'Go, bring him to me . . .'").

Although the Imperative generally stands without a subject, like other verbs it may take a direct object as well as an indirect object. Adverbial modifiers of any type may follow a command, including dependent clauses of circumstance.

*For more on the vocative, see "2.6. The Vocative" in Lesson 2.*

Some examples of the Imperative:

 *jrj mꜣꜥ.t* "Do what is right!"

 *mꜣ wj* "Look at me!"

 *ḏd.w n=n nṯr.w* "Speak to us, oh Gods!"

 *mj jm* "Come out of there!"

 *jmj mw ḥr ḏbꜥ.w=k* "Place water on your fingers!"

 *js jnj n=j ḫrpw m pr=j*
"Go, bring me a mallet from my house!"

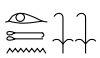
 *hꜣj m Nfr.wt | wbn jꜥḥ m p.t*
"Descend to the barque *Nfr.wt* now that the moon shines in the sky."

N.1. Adjectives—or better *adjective verbs*—are also attested in the Imperative. This seems to have been particularly common when the Imperative involved a compound or fixed phrase. Examples include:

 *wḏꜣ jb=k* "Buck up!" [literally, "Be hale of heart!"]

 *ḥḏ ḥr=k* "Be cheerful!" [literally, "Brighten your face!"]

N.2. In Egyptian, as in English, the subject of the imperative ("you") is normally understood, but not expressed. When it is expressed, however, Egyptian employs the *dependent pronouns* after the imperative (and any intervening enclitic particles). In essence, the dependent pronoun is essentially a way of reinforcing the command. For example:

 *jr(.w) ṯn nn* "You do this!"

 *sḏm.w jrf tn* "Listen up now, y'all!"

*For the particle jrf, see "16.5. Additional Enclitic Particles" below.*

 *wḏꜥ tw ḏs=k* "Decide for yourself."

N.3.  *m* ("take!"),  ("come!"), and  *mn*. The form *m* ("take!") is the imperative of an otherwise unattested verb—not to be confused with *m* "come!" This imperative is found exclusively in religious texts and almost always followed by the dative *n*. Hence it is commonly written with the biconsonantal sign *mn*. Compare:

 *m n=k jr.tj=k* "Take to you your two eyes."

 *m<n> n=k jr.t=k* "Take to you your eye."

 In the combination *mn n*, the *n* in the biliteral is actually superfluous, but the combination is conventional and the biliteral is employed nonetheless.

N.4. Imperatives are brutally direct: "Get out of here!" To soften a command, or to turn an order into a more polite request, Middle Egyptian made use of causal locution *rdj* + Prospective *sdm=f*, throwing *rdj* into the Imperative and the Prospective *sdm=f*, often in the passive voice. The basic construction, therefore, is *jmj* (the Imperative of *rdj*) + Prospective *sḏm=f* or *sḏm.tw=f*.

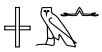
*See Lesson 14, 4.2.*

Two examples:

 *jmj ḏd=f ḥr.t jb=f* "Let him say that which is upon his heart."

 *jmj dj.tw n=j wˁ n(j) k3.w* "Let one of the bulls be given to me."

### 16.4. THE NEGATIVE IMPERATIVE

 and  () The imperative of the defective verb *jmj* ("to not do") is *m* (usually just spelled without the double arms), which is in turn used to negate the imperatives of other verbs. In simpler negation, *m* is followed by the negatival complement, which together formulate the vetitive—that is, a negative command.

#### 16.4.1. THE NEGATIVAL COMPLEMENT

The *negatival complement*, a verbal form which in principal takes the suffix *–w* [placed before the determinative(s)], although in fact the *–w* is hardly ever written. In most instances, therefore, the negatival complement will resemble the infinitive, although none of its forms includes a *–t*. Here are the full writings for the major verb classes.

| *Infinitive* | *Negatival complement* |
|---|---|
|  |  *mn.w* |
|  |  *qbb.w* |
|  |  *jrj.w* |
|  |  *jnj.w* |
|  |  *rdj.w* |
|  |  *jw.w* |

### 16.4.2. THE VETITIVE

The formulation for the *vetitive* is *m + negatival complement*. Inasmuch as the negatival complement is a verb, it may take an object of its own—a dependent pronoun if the object is pronominal. It is always active in meaning.

 *m ȝjt.w* "Do not blanch!"

 *m snḏ(.w) wj* "Do not fear me!"

 *m jrj(.w) jqr* "Do not play [literally 'make'] the clever fellow!"

 *m rdj(.w) k.t m s.t k.t* "Do not put one thing in place of another."

## 16.5. ADDITIONAL ENCLITIC PARTICLES

 and  Two particles that occur frequently with commands are: *m* ("please" [see spelling at left]) and *rk* ("now"). Both are "postpositive," meaning that they tend to come second in their clause, in this case immediately after the imperative and preceding all other constituents of the sentence. So, for example:

 *mj m jb=j* "Please come, o my heart!"

 *sḏm rk n=j* "Listen to me, now!"

In addition, Middle Egyptian utilized a wide variety of other particles that helped to inflect the nuance of the sentence in one direction or another. English has few particles, but one in common American usage is "like": "He like was a surfer, man." Just as it is difficult to say here precisely what "like" means in this sentence, so it is with its Egyptian counterparts. The following particles are "postpositive"—that is, they tend to come second in their clause; the only constructions in which they cannot intervene are two nouns in a bound genitive or a verb with its suffix pronoun. For the moment, learn the following particles and study the examples.

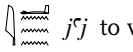
 *js* "indeed, even, after all, in fact"

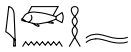
 *jnk js ḥqȝ Pwn.t* "I am the ruler of Punt, after all."

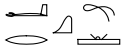
 "so" *sḏd(=j) rf n=k mjt.t jrj*
"So let me tell you something similar."

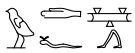
"R-1. Supplementary Grammar" in Further Resources at the back of this book contains a discussion of several other particles, although for the most part, the enclitics can be learned as separate vocabulary items that pose little difficulty in translation.

 *ȝjt* to blanch

 *jʿj* to wash

 *jnḥ* eyebrow

 *ʿrq* to bend

 *wdf* to delay

 *wḏȝ* to be well, prosperous

 *bjn* bad, evil

 *nhw* loss

 *ḥʿ* flesh; pl.: "body"

 *ḥʿj* to be excited

 *ḫȝm* to bend, bow

 *ḫbsw.t* beard

 *snw* companion, fellow

 *swrd* to make tired, weary s.o. (caus.)

 *sbṯ* to laugh (+ *m* "at")

 *šmsw* follower; retainer

 *qnj* embrace (v. and noun)

 *qd* to build

 *kf* to uncover

 *ktt* to be small, be the youngest

 *ṯȝm* to cover, veil

 *dwn* to stretch out

 *dbḥ* to ask for, beg

 *dmȝ* to be stetched out

*Negative Verb*

 *m* vetitive (+ negatival complement)

*Irregular Imperatives*

 *jmj* give!, put!, cause! [< *rdj*]

 *js* go!

 *m* take!

 *mj* come! [< *jj* / *jw*]

 *mn* take!

*Enclitic Particles*

 *js* indeed, even, after all, in fact

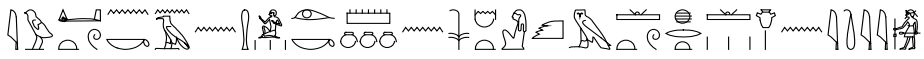
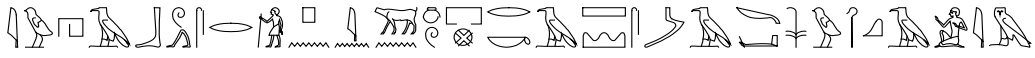
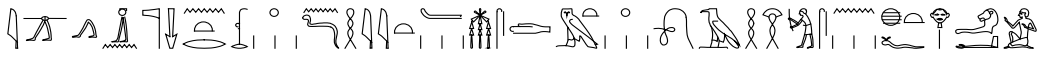
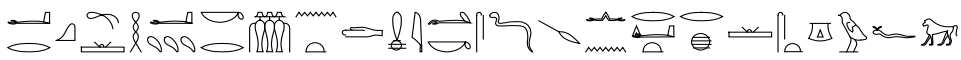
 *m* please

 *rf* so [also:  *rs*]

 *rk* now

**EXERCISES**

A. Transliterate the Middle Egyptian and translate the following sentences into English.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

B. Translate the following sentences from English into Middle Egyptian. Please provide a transliteration as well.

1. Please give me the mallet so that I can strike the mooring post.
2. May my retainers not be eaten by lions, while I am alive.
3. It was in northern Egypt that the Asiatics were slaughtered.
4. There is a woman whom I love who has settled in Abydos.
5. His legs were stretched out under the cargo boat in order not to be seen.

B. Brier and H. Hobbs. *Daily Life in Ancient Egypt*. 2nd ed. Santa Barbara, 2008.
L. Casson. *Everyday Life in Ancient Egypt*. 2nd ed. Baltimore, 2001.
W. Decker. *Sports and Games in Ancient Egypt*. Translated by A. Guttmann. New Haven, Conn., 1992.
K. Exell. *Soldiers, Sailors and Sandalmakers: A Social Reading of Ramesside Votive Stelae*. London, 2009.
P. Houlihan. *Wit and Humour in Ancient Egypt*. London, 2000.
J. Janssen. *Daily Dress at Deir el Medîna: Words for Clothing*. London, 2008.
_____. *Furniture at Deir el-Medîna*. London, 2008.
R. and J. Janssen. *Getting Old in Ancient Egypt*. London, 1996.
———. *Growing up in Ancient Egypt*. London, 1990.
A. McDowell. *Village Life in Ancient Egypt—Laundry Lists and Love Songs*. Oxford, 1999.
L. Meskell. *Private Life in New Kingdom Egypt*. Princeton, N.J., 2002.
P. Montet. *Everyday Life in Egypt in the Days of Ramesses the Great*. Reprint, 1981. London, 1951.
E. Strouhal. *Life in Ancient Egypt*. Translated by D. Viney. Cambridge, 1992.
K. Szpakowska. *Daily Life in Ancient Egypt*. Oxford, 2007.
G. Vogelsang-Eastwood. *Pharaonic Egyptian Clothing*. Leiden, 1993.

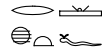
# LESSON 17

## 17.1. THE FORM *sḏm.t=f*

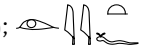
The *sḏm.t=f* is a *perfective punctual contingent tense*—that is, it expresses completed action in relation to some other circumstance. Its distinguishing marker is the ending *–t*, which is added directly to the verb stem before any determinatives. This means that in 3rd weak verbs it resembles the infinitive. From its use after prepositions and the manner of its negation, it is clear that the form is inherently nominal.

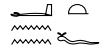
### 17.1.1. MORPHOLOGY

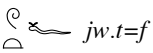
The active and passive forms for the most part look alike. The principal exception is in 3rd weak verbs, where the passive regularly has a double reed leaf before the ending *–t*.

*Biconsonantal*—both root letters:  *rḫ.t=f*

*Triconsonantal*—all three root consonants:  *wnm.t=f*

3*rd weak*—no gemination; passive with :  *jrj.t=f* (active);  *jrj.jt=f* (passive)

2*nd geminating*—with gemination:  *ʿnn.t=f*

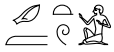
*jj / jw* ("to come")—most often the stem *jj*:  *jj.t=f*;  *jw.t=f*

*rdj* ("to give")—not attested in this form: —

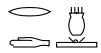
*wnn* ("to be")—no gemination:  *wn.t=f*

*mꜣꜣ* ("to see")— *mꜣn*:  *mꜣn.t=f*

The *–t* ending is sometimes written *–tw*, perhaps to show that it was pronounced. For example:

 *sḏm.tw=j* for *sḏm.t=j*

Only rarely is the *–t* omitted, although this does occur when the verb stem ends in *t* or *d*. So:

 *wtt*(*.t*) *or*  *rd*(*.t*) "grew"

In Middle Egyptian the form *sḏm.t=f* is used to express action of the verb as completed (the perfective punctual), and its use is primarily restricted to two main constructions: (1) after the negative particle *n* and (2) after prepositions. Thus the construction *n sḏm.t=f* means something like "he has not yet completed hearing"—that is, "before he has/had heard." The construction *r sḏm.t=f* can be understood as "up to [the point of] his completing hearing"—that is, "until he has/had heard." The Circumstantial *sḏm.n=f* also expresses completed actions but does not have this sense of "before" or "not yet."

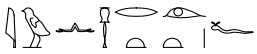
*The n sdm.t=f construction.* This is by far the most common use of the *sḏm.t=f* in Middle Egyptian. The negated *sḏm.t=f* normally constitutes an adverbial clause of circumstance, where it has the meaning "before he heard" / "before he has heard," or in past contexts "before he had heard." Like the Circumstantial *sḏm=f*, the construction *n sḏm.t=f* can follow the introductory particle *jw*, in which case the construction is a main clause, meaning "He has / had *not yet* heard." It can also constitute a relative clause. Here, as elsewhere, tense is relative to the context.


*jw ḫpr.n rn=k | n msj.t rmṯ | n ḫpr.t nṯr.w*

"Your name evolved before people were born, before the gods came into being."


*mk wj m jmj-r mšʿ | jw=j m šrj | n jrj.t=j ḥm.t*

"You see, I was a general when I was a lad, before I had taken a wife."


*jw n mr.t jr.t=f* "His eye had not yet been afflicted."


*m wꜣ(.w) ntt n jj.t* "Do not brood over what has not yet come."

The subject of *jj.t* is not expressed because it is clear from the context—literally "that which [it] has not yet come."

*Preposition + sḏm.t=f.* The form *sḏm.t=f* can also occur as the object of a preposition, in Middle Egyptian primarily *r* ("with respect to") and *ḏr* ("since"). The construction *r sḏm.t=f* means "until he has / had heard"; the construction *ḏr sḏmt=f* means "since he has / had heard," where "since" has the sense of "because."

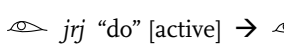
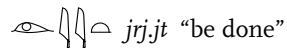

*mk tw r jrj.t ꜣbd ḥr ꜣbd r km.t=k ꜣbd 4 jm*

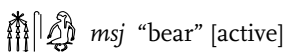
"Look, you are to spend month upon month until you have completed four months there."

The first verbal form *jrj.t* is an infinitive in a pseudoverbal *r* + infinitive construction; the second form *km.t=k* is the idiom *r* + *sḏm.t=f*.


*ḏd rn=f ḏr rḫ.t=k sw* "Say his name since you know him."

*Passive sḏm.t=f.* The *sḏm.t=f* also occurs in the passive voice. Morphologically, the forms of the *sḏm.t=f* passive are identical to the active forms, except in the weak stems, which commonly take the infix *.jt*, placed before any determinative(s). For example, 3rd weak verbs:

 *jrj* "do" [active] →  *jrj.jt* "be done" [passive]

 *msj* "bear" [active] →  *msj.jt* "was borne" [passive]

In the following sentence, the first of the *sḏm.t* forms is passive, the second active:

 *ḫpr.n=k n msj.jt rmṯ n ḫpr.t nṯr.w*

"You came into being *before men were born*, before the gods came into being."

### 17.2. PARTICIPLES

The participle is an *adjective derived from a verbal root*. English has participles of two types, commonly referred to as the present participle ("pounding" < "to pound") and the past participle ("pounded," "eaten," "hung"). Like other adjectives, participles can be used to modify a noun; for example: "a pounding noise" or "pounded grain," Insofar as they are *verbal adjectives*, participles can generally be unfolded into a relative clause. For example, one can always restate the phrase "the burning bush" as "the bush that is burning," just as one can restate "a rotted melon" as "a melon that has rotted." Most simply put: *participles are succinct ways of expressing a relative clause in a single word.*[1]

- The English participial terms "present" and "past" are actually misleading. What participles express is aspect, not tense. Both participles are durative, but the so-called "present participle," which denotes action that is ongoing, is *imperfective*. The so-called "past participle," which denotes action that is over and done, is *perfective*. Either participle can refer to time past, time present, or time future—thus: "Moses saw a *burning* bush" [time past]; "Hannah is serving *burnt* matzoh for Passover this year" [time present]; "Next year perhaps she will serve *burnt* matzoh in Jerusalem" [time future].
- The two English participles also stand for different voices. The *present participle* is always active, while for transitive verbs the *past participle* is passive. In other words, in the phrase "the smoking gun" [present participle], it is the gun that is doing the smoking [active]. However, the phrase "a hung man" [past participle] implies that something has been done to the man [passive]—namely, that someone is going (metaphorically) to hang him. Note that the English idiom "he is a hung man" uses the past participle to imply the future.

*If necessary, review* tense *versus* aspect *in "12.1.2. Tense and Aspect" in Lesson 12.*

In Middle Egyptian the participial system is more complex. In all there are *five participles*. Four of them are distinguished by aspect (perfective / imperfective) and voice (active / passive); the fifth by mood (prospective) and voice (active / passive). Hence, their designations: *perfective active, perfective passive; imperfective active, imperfective passive; and prospective* [*active*].

1. Allen, 325.

In some instances the prospective participle appears to require a passive sense; examples are too rare, however, to merit treatment here.

- *Perfective participles* are used for actions where the duration of the action is of no importance, usually in the past, but in epithets also in the present. The *Imperfective participles* convey action that is *in* progress, which is repeated, or which occurs regularly. The *Prospective participles* denote possible or expected actions.

For a somewhat simpler account of participles that stresses tense without aspect, see Hoch, Lesson 10.

- *Active participles* are agential—that is, they convey action that somebody (or something) is doing or has done. The *passive participles* are patiental—that is, they convey action that someone (or something) is undergoing or has undergone. Where it occurs, the prospective passive is similar to the Latin gerundive, conveying the sense "is/ought to be done."

As a verbal adjective, the participle possesses all of the features of an adjective as well as some of the features of a verb. Participles are not conjugated verb forms (they do not take a subject as is the case with the *sḏm=f*, *sḏm.n=f*, *sḏm.t=f*, and so on), nor do they indicate that any discrete action is, was, or will be done. Rather, the participle conveys information about the "doer" (active) or "patient" (passive) of an action. The participle's most basic meaning is "one who does (or did, or will do) X." For example, the imperfective active participle of *sḏm*, in the masculine singular (*sḏm.j*), means "one who hears" or, idiomatically, "a judge."

### 17.2.1. DECLENSION

Verbal adjectival participles retain most features of the adjective as well as others that are verbal in nature.

*Adjectival features of the participle*. Participles are inflected exactly like any other adjective (or noun). They are marked for gender and number, although as usual, only the feminine marker *–t* is consistently written out. Like other adjectives, they may be attributive, substantival, or function as the predicate of an adjectival sentence. Moreover, the feminine singular—often attested with plural strokes—may serve as a "neuter."

 *ḏd.t* "that which is said"

 "that which is being done"

*If necessary, review the material on adjectives that was presented in Lessons* 1 *and* 3.

*Verbal features of the participle*. Like other verb forms, participles not only express aspect, tense, voice, and mood. They may govern a direct object, an indirect object (dative), or other adverbial phrases.

 *s jrj sw* "the man who made it"

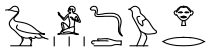
 *dd(.j) n=f st* "the one who gives it to him"

As this second example shows, word order following participles remains identical to the word order in other types of verbal clauses.

Middle Egyptian has three basic types of participles: perfective, imperfective, and prospective. The perfective and imperfective participles have both active and passive counterparts; the prospective occurs mainly in the active voice—thus a total of five forms. Strong verbs (bi-, tri-, and quadrilateral) rarely differentiate any of these forms in writing, so one must deduce which form is presented based solely on the context. In writing, the anomalous verbs regularly differentiate between the perfective and the imperfective forms, but not active versus passive, which consequently must be determined from the context as well.

The following tables provide typical sets of masculine singular forms in both the active and the passive voice. As an example of the full declension of a participial form, study the phrases that employ the *perfective active participle* (PAP) of *ḏd* ("to speak" and the *imperfective active participle* (IAP) of *ḫdj* ("to travel north").

 *s3 ḏd ḫr=s* "the son who spoke about it"

 *s3.w ḏd.w ḫr=s* "the sons who spoke about it"

 *s3.t ḏd.t ḫr=s* "the daughter who spoke about it"

 *s3.wt ḏd.(w)t ḫr=s* "the daughters who spoke about it"

 *sn ḫdd.j r ḫnw* "a brother who (regularly) travels north to the Residence"

 *sn.w ḫdd.jw r ḫnw*

"brothers who (regularly) travel north to the Residence"

 *sn.t ḫdd.jt r ḫnw*

"a sister who (regularly) travels north to the Residence"

 *sn.wt ḫdd.j(w)t r ḫnw*

"sisters who (regularly) travel north to the Residence"

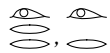
The passive forms are inflected in precisely the same way—take the *imperfect passive participle* (IPP) of *rdj*.

 *nbw dd.w* "the given gold" → "the gold (that was) given"

 *ḫnq.t dd.wt* "the given beer" → "the beer (that was) given" *etc.*

Where written, inflections for gender, number, and participial form all precede the determinative(s), if any.

Table 17.1. Imperfective Participles

| | *Active (IAP)* | *Passive (IPP)* |
|---|---|---|
| | all verbs have the ending *–j* in the masculine, occasionally *–w*; no special ending for the feminine | all verbs have the ending *–w* in the masculine singular; no special endings in the masculine plural or feminine |
| 2-radical |  *rḫ.j* |  *ḏd.w* |
| 3-radical |  *ꜥnḫ.j* |  *sḏm.w* |
| 3rd weak |  *ḫḏd.j* |  *mrr.w* |
| 2nd geminating |  *qbb.w* | — |
| *jj / jw* |  *jw.j* | — |
| *jnj* |  *jnn(.j)* |  *jnn.w* |
| *jrj* |  *jrr(.j)* |  *jrr.w* |
| *rdj* |  *dd.j* |  *dd.w* |
| *mꜣꜣ* |  *mꜣꜣ(.j)* |  *mꜣꜣ.w* |
| *wnn* |  *wnn.j* | — |

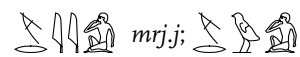
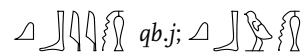
Imperfective participles are distinguished by gemination of the stem in 3rd / 4th weak and geminating verb classes.

Table 17.2. Perfective Participles

| | *Active (PAP)* | *Passive (PPP)* |
|---|---|---|
| | no special ending (other than those of gender and number) | strong verbs have the ending *–w*, more rarely *–j* in the masculine sing.; no special ending in the masc. plural or feminine; weak verbs have the ending *–j* in all forms |
| 2-radical |  *ḏd* |  *ḏd.w;*  *ḫḏd.j* |
| 3-radical |  *wnm* |  *wnm.w* |

*(continued)*

Table 17.2. (Continued)

| | *Active (IAP)* | *Passive (IPP)* |
|---|---|---|
| 3rd weak |  *mrj* |  *mrj.j*;  *mrj.w* |
| 2nd geminating |  *qb* |  *qb.j*;  *qb.w* |
| *jj* / *jw* |  *jj.j*;  *jw* | — |
| *jnj* |  *jnj* |  *jnj.j* |
| *jrj* |  *jrj* |  *jrj.j* |
| *rdj* |  *rdj*,  *dj* |  *rdj.j*,  *dj.j* |
| *m33* |  *m3* |  *m3*(*.w*) |
| *wnn* |  *wnt* | — |

N.B. In addition to such passive forms as *ḏd.w*, 2-radical verbs show a further form with gemination: *ḏdd.j*. So also *wḏḏ*(*.j*), *rḫḫ.j*, and so on.

Prospective participles (FP) express relative future time or the subjunctive. In Middle Egyptian *the prospective participle is a composite verbal adjective,* almost always active in meaning, and comprised of the following three elements: (1) the verb stem, (2) the stem ending *–tj*, and (3) a third-person suffix pronoun, which is used here to mark agreement in gender and number. The masculine and feminine singular frequently take the forms *–tj.fj* and *–tj.sj*; the plural is invariably *–tj.sn*.

The stem ending *–tj* is normally spelled  or simply , less often .

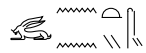
The plural forms sometimes appear as  or , where the plural strokes are simply a determinative. Occasionally a *–w-* infix appears before the ending. Typical examples for the various verb classes are as follows:

Table 17.3. Prospective Participles (FP)

| | |
|---|---|
| 2-radical |  *ḏd.tj.f*(*j*) |
| 3-radical |  *sḏm.tj.sn* |
| 3rd weak |  *h3w.t*(*j*).*f*(*j*) |
| 2nd geminating |  *m33.tj.sj* |

*(continued)*

Table 17.3. (Continued)

| | |
|---|---|
| *jj / jw* |  *jw.tj.fj* |
| *rdj* |  *rd(j).t(j).f(j)* |
| *wnn* |  *wnn.tj.sj* |

Like their imperfective and perfective counterparts, prospective participles follow the noun and must agree with it in gender and in number. The feminine singular forms may be used as abstract nouns meaning "thing that . . . ," "what (is) . . . ," or "something that . . . ." For example: *jw.tj.sj* "that which will come"—that is, "the future."

### 17.2.3. USAGE

In principle, the participle is used exactly like any other adjective. The major exceptions lie with the prospective participle, which is not used as a predicate adjective or in the construction known as the *participial statement*.

*See below, "17.3. The Participial Statement."*

The three principal constructions are as follows:

1. *Attributive*. The participle can modify a noun, which it follows and with which it agrees in gender and number—compare in English "whirling dervish" ("whirling < "to whirl"). Typical examples include:

 *sꜣ sḏm.w* "a hearing (PAP) son,"—that is, "a son that listens" or "an obedient son"

 *nṯr.w wnn.jw m šmsw=f*

"the gods who are [regularly] (IAP) in his following"

 *nfr.t nb.t jnj.jt n ḥm n nb=j*

"every good thing that was brought (PPP) to the incarnation of my lord"



*jḫ ḏd sr.w sḏm.tj.sn: nfr.wj pr.w n(j) r=k*

"Then the officials who will hear (FP) shall say: 'How fine is that which has come forth (PAP) from your mouth.'"

Many words that appear to be adjectives are probably technically participial forms, for example:

ꜥnḫ ("living") < ꜥnḫ ("to live"); ḫsj ("vile") < ḫsj ("to be weak").

2. *Substantival*. The participle can stand on its own as a noun—so:  *sḏm.j* ("hearer") (IAP), "one who hears", which is the regular term in Middle Egyptian for "judge." In this same manner, the Middle Egyptian participles commonly express occupations ("one who does X"). In such cases, the participle often takes a seated man or woman as its determinative. The word *sš* ("scribe"), for example,

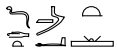
is almost certainly a participle of the verb *sš* ("to write"), as is *sšȝ.t* ("inscription")—note the changes in the determinatives:

 *sš* "to write"

 *sš* "one who writes" → "a scribe" [IAP]

 *sš.jt* "that which is written" → "inscription" [PPP]

The substantival participle, however, is not limited to occupations. Both active and passive participles can be used to typify an individual.

 *ḏd.t mȝʿ.t* "she who speaks the truth" [PAP]

 *mȝȝ.w m p.t* "he who is seen in the sky" [IPP]

As nouns, moreover, the substantival participle can figure as the direct or indirect object of a verb (or participle), as the object of a preposition, in nominal constructions, and so on. Study the following examples:

 *ḥmsj.w* "the seated ones" [PAP]

 *wnm.w* "the one who was eaten" [PPP]

 *jnk rdj prj s.wj ḥtp*(*.w*)
"I am one who caused (PAP) the two men to go forth satisfied."

Here *prj* is Prospective *sḏm=f* following the participle *rdj*; the final *ḥtp*(*.w*) is a stative.

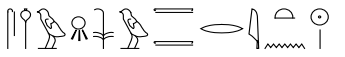
 *n rḫ.n=n ḫpr.t ḫt tȝ*
"We don't know what is happening (IAP) throughout the land."

 *nn qsn m r n*(*j*) *ḏd.tj.f*(*j*) *st*
"It will never be irksome in the mouth of him who will say [FP] it."

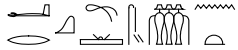
 *qd qd sw, ms ms sw*
"[He is] one who built [PAP] the one who built [PAP] him, who birthed [PAP] the one who birthed [PAP] him."

3. *Predicate adjective*. As an adjectival form, the perfective participle—active or passive—can form the predicate of an adjectival sentence. As with other adjectival sentences, the participle stands in the initial position, without the introductory particle *jw*, although *mk* may introduce it. The form is invariably masculine singular, which means that it does not otherwise agree in gender or number with the subject.

If the subject is a pronoun, it comes from the dependent series. Like other adjectives, moreover, participles may take the exclamatory ending *–wj*, meaning "How X . . ." For example:

 *sḥḏ.w sw tȝ.wj r jtn*
"He is one who illuminates [PAP] the Two Lands more than the sun disk." [literally, "illuminating of the Two Lands is he, more than the sun disk"]

 *ḥʿj st jm=f r nṯr=sn*
"It [*scil.* a town] is more excited [PAP] about him than about their god."

 *ʿrq(.w) sj r ḫnt* "She was bent [PPP] forward."

 *rš.wj sḏm n rmṯ* "How rejoicing [PAP] listening to people is!"

In this sentence both *rš* and *sḏm* are PAP. The first is the adjectival predicate (*rš*) and the second the substantivized participial subject of the sentence (*sḏm*).

N.1. Neither the imperfective nor the prospective participle is attested in predicate adjective constructions, only the perfective forms.

### 17.3. THE PARTICIPIAL STATEMENT

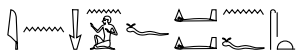
Participles are also used as nouns in a particular type of nominal sentence conventionally know as the *participial statement*. In effect, this is an *A B Nominal Sentence* with the following elements:

A. the particle  + noun or noun phrase

B. the masculine singular perfective active participle, or
the masculine singular imperfective active participle

This is a form of fronting, in which the A part of the sentence is always emphasized. The participle in B is always masculine singular active, regardless of the gender or number of the element in A. The best translation is often a relative clause.

 *jn nṯr jrj ṯn* "It is the god who made [PAP] you."

 *jn sn=f dd(.j) n=f st* "It is his brother who used to give [IAP] it to him."

 and  *n-m* The interrogative pronoun *m* ("who?") can also be used in this construction. Earlier texts write out the question *jn m* in full, although the two later became fused as a single word: *n-m* ("who"). For example:

 *jn m rf jrr st* "Who is doing it [IAP]?

 *n-m jnj tw, nḏs* "Who brought you, little man [PAP]?"

In this last example the syntactic structure remains A [(*j*)*n m*] + B [masculine singular perfective active participle, here with direct object: *tw*]. A vocative of direct address follows the participial question.

### 17.4. EXTENDED USE OF THE PASSIVE PARTICIPLES

In Middle Egyptian it is possible for the passive participles to take a *complementary direct object*. The logic is something similar to the English locution: "I am given a book." In other words, what would normally be the direct object of an active verb form has been supplied in the passive construction as well. Take for example:

 *bw jrj.w wj jm* "the place where the mummy case was made"

The noun *bw* ("place") is modified by the perfect passive participle *jrj.w* ("which was made"), and the thing that was made is then specified, here *wj* ("mummy case"). The obligatory resumptive adverb *jm* ("there") refers us back to the head noun *bw* ("place"). When the *complementary direct object* is a pronoun, the dependent series is used.

Demonstrative pronouns, such as  *nn (*"this"), may also occur in this construction.

 *jw jrj.w sw jm* "the place where it was made"

 *bw jrj.w nn jm* "the place where this was made"

In such constructions the passive participle refers to its antecedent indirectly. In translation, one can usually use the passive voice, but here the *complementary direct object* becomes the subject of the phrase in English (in English it is impossible to say: ** "the place that was made the mummy case there"). The resumptive pronouns, adverbs, or adverbial phrases are essential in Egyptian, even if they appear to be redundant in English.

 *s.t msj.(j)t sꜣ=s*

 *wꜣ.t šm.jt ḥr=s*

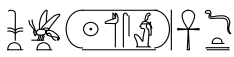
The first sentence must be translated "the woman whose son was born" and not **"the woman who was born her son," which is ungrammatical in English. Similarly, the second sentence must be rendered "the road upon which one walks" and not ** "the road that is walked upon it," which is again ungrammatical in English. In each case the resumptive pronoun *s* refers back to the head noun in the phrase.

Somewhat easier to grasp is the common phrase used to introduce a person's alternate name or nickname. Here the resumptive pronoun is constructed as an indirect object (dative)—the syntax is as follows: $PN_1$ *ḏd.w* n=f $PN_2$ "X who is called Y" (literally "$PN_1$ to whom is said $PN_2$") [PN = "personal name"].

 *Nfr.w-Rꜥ ḏd(.j)t n=s Ttj* "Neferurē, called Teti"

 *Jn-(j)t(j)=f ḏd.w n=f Jw-snb(.w)* "Intef, called Iuseneb"

In fixed formulae, the resumptive pronoun is occasionally left out. This is particularly the case in the honorific that regularly follow the name of the king. For example:

 *nj-sw.t bj.tj Wsr-mꜣᶜ.t-Rᶜ ᶜnḫ ḏ.t*

"King of Upper and Lower Egypt User-maᶜat-Re, may he live forever"

Here *dj(.j)* is the perfect passive participle of *rdj*, and the whole participial construction *dj ᶜnḫ* modifies the name of the king. What has been omitted is the resumptive pronoun in the form of an indirect object *n=f*. Presumably the full phrase should read *dj n=f ᶜnḫ ḏ.t* ("to whom life is given forever").

Thus far, all of these examples have involved phrases in which the participle is derived from a verb that is transitive. More convoluted, for English speakers at least, are phrases where the verb in question is intransitive. For example:

 *nsw ᶜnḫ.w ḫr bꜣ.w=f*

"the king, under whose might one lives"

 *ᶜnḫ=f m m(w)t.t ḫr=s* "May he live on that from which one dies."

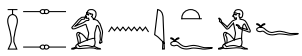
Such constructions are notoriously difficult for beginning students, and it is only with time and repeated exposure that their use comes to feel more natural.

### 17.5. PASSIVE PARTICIPLE + NOUN

In formal language the passive participle frequently occurs as a substantive in a bound construction with a following noun. The same construction with the genitival adjective *n(j)* also occurs. For example:

 *mrr.w nb=f*

"one who is was beloved of his lord"

 *ḥss(.j) n(j) jt=f*

"one who is /was praised by his father"

> The phase could also mean "one who loves his lord," taking *nb=f* as the direct object of the IAP *mrr.w*.

Such phrases occur most frequently as laudatory epithets in autobiographical inscriptions or other titular contexts.

### VOCABULARY: DEATH

 *ꜣḫ* transfigured spirit (n.); glorious, beneficent (adj.) []

 *jmꜣḫ* to be provided for, revered (+ *ḫr* / *n*)

 *Jnpw* Anubis

 *js* tomb, mastaba, grave

 *ᶜnḫ* to live

 *wj* mummy case

 *wᶜꜣ* curse (n. and v.)

 *wt* embalmer (m.)

 *wḏʿ* divide, separate, judge

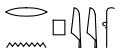
 *bȝ* *ba*-soul

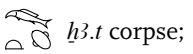
 *m(w)t* to die (v.); death (n.); dead person

 *nb-ʿnḫ* sarcophagus

 *mr* pyramid

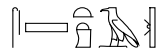
 *nf* wrong, wrong-doing

 *rnpj* to be or grow young

 *ḫȝ.t* corpse; *ḫȝj.t* heap of corpses

 *ḥr(.t)-nṯr* necropolis

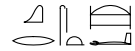
 *sʿḥ* mummy

 *sšṯȝ* secret, mystery

 *sḏr* to spend the night, lie down; euphemism: "to be dead"

 *šw* to be empty of, lack (+ *m*)

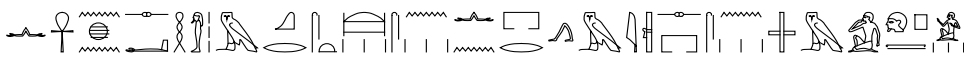
 *šwj.t* shadow, emptiness

 *qrs.t* burial, tomb

 *ḏr* since (prep.)

**EXERCISES**

A. Transliterate and translate the following sentences into English. Identify all participles.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

B. Translate the following sentences into Middle Egyptian. Please provide a transliteration as well.

1. He is a retainer loved by his lord.
2. The woman returned home before her husband died.
3. Who separates the living from the dead, O Great One?
4. I am the one who saw that it was done for you.
5. The priest opened the sarcophagus in which my father had been placed.

## FURTHER READING


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# LESSON 18

## 18.1. NARRATIVE PAST TENSE CONSTRUCTIONS

Literary Middle Egyptian possessed a number of verbal locutions that served primarily to carry plot or thematic development forward in narrative poetry and prose. *These constructions occur only in main clauses, are sentence-initial, and never introduced by* jw *or* mk. The statements they make assume a known situation. Three of them are considered here.

### 18.1.1.  ʿḥʿ.n

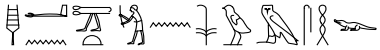
A common auxiliary past tense construction, found in narrative texts of all varieties is:

 + Circumstantial *sḏm.n=f*

 The verb ʿḥʿ means "to stand up" or "arise," so the original sense of ʿḥʿ (written with the walking legs determinative) may have been something like: "And then it arose that he. . . ." In Middle Egyptian, however, the phrase ʿḥʿ.n *sḏm.n=f* means simply "He heard" or "Then he heard." The use of the auxiliary, as opposed to the simple Circumstantial *sḏm.n=f*, underscores that the action at hand implies a change in position or attitude—whether physical or moral—or the subject(s). Thus it introduces in the course of the narrative a sequential proposition that marks a new development, whether chronological or logical. The nuance is similar to the French *et alors*.

Technically, ʿḥʿ.n is a nominal verb form used impersonally—the subject has been omitted because it is merely the nonspecific "it"—and therefore requires an adverbial comment. Thus it is no surprise that the *sḏm.n=f* form following ʿḥʿ.n is either the Circumstantial *sḏm.n=f* (active) or the Circumstantial *sḏm*(*w*)*=f* (passive)—these are adverbial forms—or that pseudoverbal constructions (*noun* + *ḥr* + *infinitive; noun* + *stative*) also occur. However, the adverbial comment in this construction must contain some form derived from a verbal root. Other types of adverbial modifiers (for example, ordinary prepositional phrases) cannot occur in this construction. A hypothetical ** ʿḥʿ.n *m pr* is not possible in Middle Egyptian. Occasionally the subject—nominal or pronominal—is placed directly after ʿḥʿ.n, in which case a pronominal subject is then affixed to the Circumstantial *sḏm.n=f*, which immediately follows it.

Study these examples:

 [ʿḥʿ.n + Circumstantial *sḏm.n* + DO + S]
ʿḥʿ.n *jtj.n sw msḥ* "Then a crocodile snatched him."

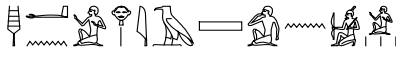
 ʿḥʿ.n *sḏm.n=j ḫrw qrj*
"Then I heard the sound of thunder." [ʿḥʿ.n + Circumstantial *sḏm.n=f*]

 [ꜥḥꜥ.n + N + Circumstantial *sḏm.n=f*]

*ꜥḥꜥ.n Rdḏd.t wꜥb.n=s m mw* "So Redjedet purified [herself] with water."

 [ꜥḥꜥ.n + Circumstantial *sḏm(w)= f*]

*ꜥḥꜥ.n msj(.w) n=s ḫrd.w 3* "Then three boys were born to her."

 [ꜥḥꜥ.n + proper noun + *ḫr* + infinitive]

*ꜥḥꜥ.n=j ḫr jȝš n mšꜥ* "I was calling out to the troops."

 [ꜥḥꜥ.n + noun + stative]

*ꜥḥꜥ.n dp.t m(w)t.t(j)* "Then the boat died."

 [ꜥḥꜥ.n + stative]

*ꜥḥꜥ.n hȝj.kwj r mrj.t* "Then I went down to the shore."

N.1. Not infrequently, one or more parallel circumstantial clauses (often employing the *sḏm.n=f*) follow an initial *ꜥḥꜥ.n*. These may be subordinate clauses, which would indicate that the action took place prior to that of the initial clause; but they could also be construed as a sequence of separate events that are not subordinated one to the other. As frequently, there may be more than one way to construct the relationship between the clauses. For example:



*ꜥḥꜥ.n=j rdj.kwj r mrj.t jn nṯr.t ꜥȝ.t || jrj.n=j grḥ 12 jm | jb(=j) m snw=j | sḏr.kwj m-ḫnw n kȝp n ḫt || qnj.n=j šwj.t*

"I was placed on the shore by the great goddess, and spent twelve nights there with my heart as my companion, lying in the interior of a hut of wood: I embraced shadow."

N.2. A rare variation of this construction is:

 + Circumstantial *sḏm=f*

Even though the concomitant verb form is *sḏm=f*, and not *sḏm.n=f*, the narration is still past tense.

 [ꜥḥꜥ.n + Circumstantial *sḏm =f*]

*ꜥḥꜥ.n rdj=f wj m r=f* "Then he puts me in his mouth."

The use is close to the *historical present*, which many languages use in narration to convey a more vivid impression, as in the English: "I was standing in the hall. He came up to me and *looks* me over and *says* . . ."

### 18.1.2.  *sḏm.jn=f*

There is little difference in meaning between the sentence-initial *sḏm.jn=f* and the sentence-initial *ḥ.n sḏm.n=f* construction. Both denote subsequent action. However, the *sḏm.jn=f* sometimes implies consequence—that an action results from a previous action or situation and does not simply follow it. Perhaps the best translation is "Then he heard . . ."

Morphologically, the *jn* suffix is added directly to the base stem of the verb, always without gemination, and placed directly after the determinative(s). The passive is formed as *sḏm.jn.tw=f*. Initial *wn.jn=f* is used to introduce nonverbal sentences with adverbial comments. For example:

 *ḏd.jn ḥm=f ḥnḫ(.w)-(w)ḏ3(.w)-s(nb.w): js jnj n=j sw*
"Then His Incarnation, l.p.h., said: 'Go, get him for me.'"

 *sḳq.jn.tw Ḏdj* "Then Djedi was sent in."

 *wn.jn=f ḥr ḫt=f m-b3ḥ nsw*
"Then he was on his belly before the king."

The construction—which should pose few difficulties for the reader—is especially common in narrative literature of the New Kingdom.

### 18.1.3.  *ḫpr.n*

 The Nominal *sḏm.n=f* for of the verb *ḫpr* may serve as an auxiliary verb, which like *ḥ.n* does not require a subject. Followed by a nominal construction, it has the sense "It happened that . . .": *ḫpr.n* + *noun phrase* or *Nominal sḏm=f*. Similarly the Prospective *sḏm=f* form of *ḫpr* (that is, *ḫpr*) may have as its subject a noun phrase headed by another prospective verb, with the sense, "It shall come to pass . . .": *ḫpr* + *Prospective sḏm=f*. Study these examples:

 *ḫpr.n nn wj ḥn=sn* "It happened that I was not with them."

 *ḫpr.n h33 msw-nsw r dp.tj*
"It happened that the royal children descended to the two boats."

 *ḫpr js jwd=k r s.t tn*
"It shall happen that you will separate yourself from this place."

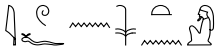
 *nn ḫpr jwt ḥ3.tj-ḥ* "It shall never happen that the nomarch comes."

In the first sentence the nominal *ḫpr.n* precedes a nonverbal clause. In the second, both verbs are nominal. In the third and fourth, both are prospective.

## 18.2. POSSESSION

The most common way to express possession in Middle Egyptian is using the dative *n* in a sentence with adverbial comment: *jw n=j* X ("I have X") (literally "There is an X [belonging] to me"). For example:

 *jw n=f pr m njw.t tn* "He has a house in this city."

 *jw=f n nsw* "He belongs to the king."

There are several other ways to indicate possession that are of a more formal nature, of which the following three are the most important. Each is distinguished by the type of predicate that it makes use of.

### 18.2.1. NOMINAL: INDEPENDENT PRONOUN + X

An independent pronoun followed by a noun occasionally indicates "X belongs to him." This is in essence an AB nominal sentence; the literal meaning is therefore "He is X": only context allows the reader to decide whether the sentence is a statement of identity or possession. Two examples:

 *ntk nbw* "Gold belongs to you."

 *ntf ʿnḫ* "To him belongs life."

More work needs to be done on the relationship between classical Egyptian notions of identity and those of possession.

### 18.2.2. ADJECTIVAL:  *N(j) sw* X ("HE BELONGS TO X")

This construction is only used when the person or object of possession is expressed as a pronoun. Essentially, the locution is an adjectival sentence: the genitival adjective *n(j)* functions as a predicate adjective and, as in any other adjectival sentence, remains invariable in gender and in number. A dependent pronoun follows immediately after the adjectival predicate to indicate the possessor, followed in turn by a noun indicating the thing possessed. So the phrase "*n(j)* A B" means "B belongs to A."

 When the dependent pronoun is in the third-person singular—masculine or feminine—the biliteral sign *ns* was quite commonly used:

 *n(j)-sw*, or  *n(j)-sj*

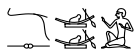
Review these examples:

 *n(j) wj Rʿ* "I belong to Ra."

 *n(j) sw mḥ 30* "He measured 30 cubits."

As the second example illustrates, this locution was also used to express measurements. A number of common personal names also use this construction.

 *N(j)-wj-Stḫ* "I belong to Seth."

 *N(j)-s(w)-dp.tj* "He belongs to the two ships."

The seated man (or seated woman) determinative following the phrase is one of the indications that these are proper names.

### 18.2.3. ADVERBIAL:  *n=f jmj* X ("X BELONGS TO HIM")

In this construction the phrase *n=f jmj* is composed of the dative *n* + suffix pronoun, invariably followed by the element *jmj* or (as often in the New Kingdom) simply *jm*. The syntax of the locution is not entirely clear, but *jmj* would appear to be a *nisba*-adjective derived from the preposition *m*; the thing possessed follows it as the object of the adjectival preposition.

 *n=k jmj ḥḏ* "The money belongs to you."

 *ʿntjw n=j jm(j) sw* "Myrrh, it belongs to me."

In the second sentence *ʿntjw* is fronted and *sw* is the resumptive pronoun that refers back to it at the end.

## 18.3. RELATIVE VERB FORMS

In addition to participles, Middle Egyptian had a second set of forms, conventionally called the *relative verb forms,* which closely resemble the participles in morphology and function. Among other things, the relative forms are used to form relative clauses, particularly when the subject of the relative clause differs from its antecedent: "the man *whom I punched*"; "the tomb *from which the mummy came*"; or "the woman *whose wig blew away*." As verbs, these forms are *conjugated* in the regular manner of the *sḏm=f* / *sḏm.n=f* series; grammatically, however, they function as adjectives. As adjectives, they must agree in gender and number with their antecedent, to which a resumptive pronoun must often refer back. Like participles, relative verb forms may function independently as nouns.

### 18.3.1. MORPHOLOGY

As with the participle, there are three types of relative verb forms: *perfective, imperfective,* and *prospective.* The masculine endings *–w* / *–j* and feminine ending *–t,* where present, come before any determinative(s); the perfective marker *–n* and suffix pronouns follow the determinative(s). Plural endings are never

written out; rather, they are indicated solely by plural strokes. In the main verbal classes these forms are declined as indicated below.[1]

Table 18.1. *Imperfective*. Gemination; Optional *–w* Infix in the Masculine: *sḏm(.w)=f*.

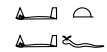
| *Masculine* | *Feminine* |
|---|---|
|  *sḏm.w=f* |  *sḏm.t=f* |
|  *mrr.w=f* |  *mrr.t=f* |
|  *mȝȝ.w=f* |  *mȝȝ.t=f* |
|  *dd.w=f* |  *dd.t=f* |

Table 18.2. *Perfective*. No Gemination; *–n* Affix:

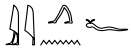
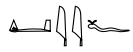
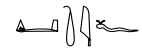
| *Masculine* | *Feminine* |
|---|---|
|  *sḏm.n=f* |  *sḏm.t.n=f* |
|  *mrj.n=f* |  *mrj.t.n=f* |
|  *mȝ.n=f* |  *mȝ.t.n=f* |
|  *rdj.n=f* |  *rdj.t.n=f* |
|  *jj.n=f* |  *jj.t.n=f* |

Table 18.3. *Prospective* [*future active*]. No Gemination; Masculine Ending *–j* (optional); Feminine Ending *–tj*, Placed after the Determinative(s).

| *Masculine* | *Feminine* |
|---|---|
|  *sḏm.j=f* |  *sḏm.tj=f* |
|  *mrj.j=f* |  *mrj.tj=f* |
|  *mȝ.j=f* |  *mȝ.tj=f* |
|  *dj.j=f* |  *dj.tj=f* |

1. This account follows Malaise and Winand; there remains considerable disagreement, however, over the morphology of the relative forms. For alternative descriptions, see Allen, Hoch, or Borghouts.

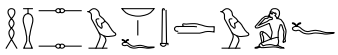
Many of the uses of the relative verb forms are identical to those of the participles. The main key to distinguishing one from the other is that participles—except in the extended use of the passive—do not have subjects, while relative forms do. The only use of the participle that is impossible with the relative verb forms is that of the predicate adjective. The relative verb forms thus have two basic functions:

1. They modify nouns.

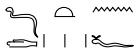

*r-pr qd.n ḥm=f* "the temple that His Incarnation built"


*s.t mꜣ.t.n=j* "the woman whom I saw"

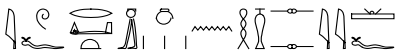
2. They can stand on their own as nouns.


*ḥss.w nb=f mdw=f* "one whose speech his lord praises"


*wpw.tj nb ḥꜣb.w ṯꜣtj m wp(w).t*
"every messenger whom the vizier sends on a mission"


*ḏd.wt.n=f* "the things that he said"

As verbal derivatives, the relative verb forms obey the normal rules of word order for clauses with a verbal predicate. As nouns, they can serve as the object of both prepositions and other verbs, as well as the predicate in a nominal sentence with *pw*. In most cases, a clause introduced by a relative verb form will require a resumptive pronoun or adverb that refers back to the clause's antecedent. Study these examples carefully:

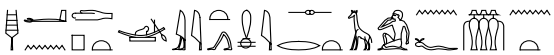

*jw=f r dj.t jnw n ḥss.j=f*
"He is going to give the tribute to the one whom he praises."


*mk jrr.t=sn pw* "Look, this is what they do" [that is, "what is customary"].


*mrr.t=ṯ pw irr.t=ṯ* "That which you do is that which you desire."


*jw jṯj.n=f nn n ḫ.t rdj.n=j n nn n wꜥb.w* "He seized those things that I had given to these priests."

Note here that the relative verb form *rdj.n=j* has *nn* as its antecedent and not *ḫ.t*.


*ꜥḥꜥ.n dp.t jj.t(j) mj sr.t.n=f ḫnt*
"Then the ship came, just as he had predicted beforehand."


*jw=j rḫ.kwj mḥꜣ.t n(j).t Rꜥ fꜣꜣ.t=f mꜣꜥ.t jm=s* "I know the balance of Re in which he weighs Maꜥat."

 *sḫ3j=k h3b.t.n=j n=k nb ḥr=s*

"You should recall everything that I have written to you about."

 *ḏd.w n=j jrj.tj=ṯn r=s* "Tell me what you are going to do about it."

 *k.t pḫr.t jrr.t ḥm.t r=s* "Another remedy that a woman does for it."


*js jnj n=j s mrj.j nsw mrr.w njw.t=f ḥss.w nṯr.w=s nb.w*

"Fetch me a man whom the king will love, whom his town loves, and whom all its gods praise."

The identification and proper translation of relative verb form clauses generally takes a fair amount of practice, although they are not as difficult as they are sometimes reputed to be. They are well within the range of the competence of beginning students.

### 18.4. THE *Šmt pw jrj.n=f* CONSTRUCTION

 One further narrative construction, found almost always with verbs of motion, is a bipartite nominal sentence (A *pw* B) in which A is the infinitive of the verbal action in question and B is the perfective relative verb form *jrj.n=f* ("which/that he did"). Literally, then, the sentence

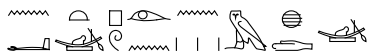
 *šmt pw jrj.n=f*

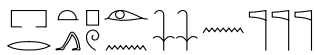
means: "What he did was to go." Normally, however, one translates this as "Then he went," "So he went," or simply "He went."

Such sentences always constitute a main clause, but they are never preceded by *jw* or *mk*. For the most part, the *Šmt pw jrj.n=f* construction is employed to introduce new action into the narrative. Frequently, one or more sentences of the *sḏm.jn=f* construction follow to convey subsequent actions, although there are other possibilities as well. In particular, the construction may be followed by subordinate circumstantial *Sḏm.n=f* clauses that relate events before the action designated in the opening *Šmt pw jrj.n=f* construction.

 *wḏ3 pw jrj.n ḥm=f r pr-mḏ3.t*

"So His Incarnation went to the library."

 *nʿj.t pw jrj.n=n m ḫdj* "So we made the crossing, heading north."

 *prj.t pw jr.n nn n nṯr.w* "Then these gods went out."

The locution is extremely common in tales (fictional narration), although it also occurs in historical accounts.

### 18.5. THE OFFERING FORMULA

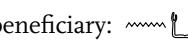
One of the most common uses of the relative verb forms occurs in the so-called *offering formula*. From the Old Kingdom on, funerary stelae regularly bear a short inscription that requests visitors or passersby

to offer food—or whatever they happen to have with them—to the soul (*kꜣ*) of the deceased. If the visitor had nothing to give, the stele exhorted him to recite the offering formula so that in this way a donation—be it material (bread, beer, and so on) or spiritual (spoken words)—would be made to the departed for nourishment.

 Despite many variations, most offering formulas conform to the same basic pattern. All begin with the phrase *ḥtp dj nsw* ("an offering that the king makes") [see the abbreviated writing], where *dj* is a relative verb form of *rdj*, which takes *nsw* as its subject; it is only for purposed of honorific transposition that *nsw* precedes the phrase as a whole.

 In the Middle Kingdom version of the formula the name of one or more gods (with or without epithets) follows immediately after *ḥtp dj nsw* as an implied dative—the idea being that the king, as high priest, was to make a general offering to these deities, who in turn would provide the soul of the deceased with an "invocation offering" known as *pr.t-ḫrw* (literally "a going forth of [the god's] voice"). Sometimes the Prospective *sdm=f* forms *dj=f* (or *dj=sn*) ("may he/they give") intervenes between the god's name and *prj.t ḫrw*, although frequently the writing is defective and this phrase is omitted. A list of the additional offerings then usually follows in highly abbreviated writing, often concluding with the phrase: *ḫ.t nb(.t) nfr(.t) wꜥb(.t) ꜥnḫ(.t) nṯr jm* ("everything good and pure upon which a god lives"). Here *ꜥnḫ(.t)* is a relative verb form modifying *ḫ.t*.

The offering formula as a whole concludes with the phrase *n kꜣ n(j) personal name* ("for the *kꜣ* of X [personal name]), usually followed by an epithet such as *mꜣꜥ-ḫrw* ("justified") or *jmꜣḫ* ("the blessed"). Thus the offering as a whole comprises four main parts:

1. Initiator of the offering:  *ḥtp dj nsw*
2. Intermediate beneficiary: $\text{God}_1$, $\text{God}_2$ [*dj=f / sn*]
3. Nature of the offering:  *pr.t-ḫrw* + list of further offerings
4. Ultimate beneficiary:  *n kꜣ n* + personal name + epithets

Here are some more examples:

 *ḥtp dj nsw*

 *Wsjr nb ꜣbḏw*

 *pr.t-ḫrw t ḥnq.t kꜣ ꜣpd.w šs mnḫ.t ḫ.t nb(.t) nfr(.t) ꜥnḫ(.t) nṯr jm*

 *n kꜣ n(j) Nb(.t)-jwn.t mꜥꜣ(.t)-ḫrw*

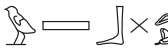


*ḥtp dj nj-sw.t* [*n*] *Wsjr nb ꜣbḏw prj.t-ḫrw t ḥnq.t kꜣ ꜣpd.w šs mnḫ.t ḫ.t nb(.t) nfr(.t) wꜥb(.t)ꜥnḫ(.t) nṯr jm n kꜣ n(j) Nb(.t)-jwn.t mꜥꜣ(.t)-ḫrw.*

"An offering that the king makes [to] Osiris, Lord of Abydos: invocation offering, bread, beer, cattle, birds, alabaster, clothing, and every fine and pure thing upon which a god lives, to the soul of Nebet-iunet, justified."

## VOCABULARY: SPEAKING AND WRITING

 *j3š* summon, call to (+ *n*)

 *wšb* answer (v. and n.)

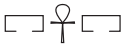
 *wšd* to question (about: *ḥr*)

 *wꜥb* pure (adj.); purity (n.)

 *wḥm* to repeat

 *wḥmj.t* a redoubling

 *wḥ3* incompetent person, fool

 *pr-ꜥnḫ* scriptorium, library

 *mjt.t* likeness

 *mdw* speech, word (n.); to speak (v.)

 *mdw-nṯr* hieroglyphic script

 *mḏ3.t* book, scroll

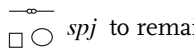
 *njtjt* to stutter

 *ḥ3w* excess, exaggeration

 *ḫm* be ignorant of, be unconscious of

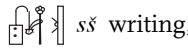
 *sb3* to teach

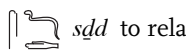
 *sḫ3* to remember, recall

 *spj* to remain, to be left over

 *smj* to report

 *sr* to foretell

 *sš* writing, text (n.); to write (v.)

 *sḏd* to relate, recount (v.); tale (n.)

 *šs3* to know, be wise or conversant with

 *Ḏḥwtj* Thoth

## EXERCISES

A. Transliterate and translate the following sentences into English. Identify all participles.

1. 
2. 
3. 
4. 
5. 
6. 
7. 

8. 

9. 

10. 

B. Translate the following sentences into Middle Egyptian. Please provide a transliteration as well.

1. Who foretold the tempest?
2. Then he opened the book and found writing in it.
3. I never saw anything like it.
4. I am a fool who does not know hieroglyphs.
5. May you flourish as long as you live.

## FURTHER READING


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PART TWO

# READING

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# INTRODUCTION

*The Tale of the Shipwrecked Sailor* is an account of an Ancient Egyptian voyage to Punt, written around 2200 BCE, in a refined Middle Egyptian. It is the oldest known instance of a story of a castaway on a fabulous island, who returns home laden with riches. The tales of Sinbad the Sailor belong to the same tradition and share many of this story's characteristics, as does Homer's *Odyssey*, Ibn Ṭufayl's *Ḥayy ibn Yaqẓān*, Shakespeare's *The Tempest*, Defoe's *Robinson Crusoe*, J. G. Schnabel's *Insel Felsenburg*, H. G. Wells's *The Island of Dr. Moreau* and such television series as *Gilligan's Island* and, more recently, *Lost*. Although the story expresses the fears castaways experience, the loneliness and terror of dying in a foreign country—a recurrent theme in Egyptian literature—the story is in fact a conversation between two men: one of whom tells a fantastic tale of shipwreck, survival, and rescue to the other, which is couched as a piece of courtly advice.

The tale is actually set within a tale. In the framing tale, an unnamed *ḥ3.tj-ʿ* ("Prince") and *šmsw* ("Follower") arrive at the southern border of Egypt, on return from an expedition. The prince is fearful after the apparent failure of his mission, and the follower—not necessarily *his* follower, as Middle Kingdom expedition inscriptions show that the two titles ("Prince" and "Follower") may be of equal social status—tells the tale of a previous expedition to reassure him. In the tale within this tale, the Follower recalls how he was the sole survivor of a shipwreck, who washed up on the "Island of the Ka," where a giant serpent ruled. The serpent then tells the shipwrecked sailor how he was one of seventy-five serpents, but that a star fell and burned the rest of his family. This further tale within the tale echoes later religious writing in the seventy-five addresses to the sun-god and his seventy-four forms (compare this with the "Litany of Re" in tombs of the New Kingdom). The shipwrecked sailor is rescued, and the composition ends abruptly with the prince replying in despair.

One of the oldest surviving narratives in the world, the tale is told in verse. The edition presented here attempts a reconstruction of the tale's poetical structure, which the lone surviving manuscript has partly obscured. Accompanying the text is a brief grammatical commentary on facing pages with references to Part One: Grammar. There follows a critical bibliography that deals with such historical matters as Punt, Egyptian boats, the location of the mysterious island, and so forth, as well as essays on the interpretation of this enigmatic piece.

## SHIPWRECKED SAILOR

### PAPYRUS HERMITAGE 1115

The tale is preserved on a single hieratic manuscript, probably acquired by a St. Petersburg collector in the early nineteenth century and "discovered" in museum storage in the late nineteenth century. The papyrus has no title, but the story is conventionally known as *Shipwrecked Sailor*; a more fitting title might be *The Tale of the Shipwrecked Official*. It is debated whether the first words preserved on the

papyrus are the beginning of the composition; a close parallel has recently been discovered, however, by the expedition of Dieter Arnold at Dashur. The start of a fragmentary inscription from the tomb of a high official seems to confirm that the manuscript we have is complete. The structure of the text as it has come down to us confirms this as well. Essentially the tale structured as a straightforward verbal exchange, consisting of: (1) the Official's words to the Mayor; (2) the Mayor's response; and (3) the scribal colophon that caps the papyrus.

A facsimile of the hieratic manuscript, posted by Stephen Fryer, can be found online at: http://www3.telus.net/public/sjfryer/Egypt/Hieratic/papyrus/index.html. What follows is a full line-by-line transcription of the text into hieroglyphs. Critical literature on the tale refers to the text by line number of the papyrus. In the verse transcription that accompanies the commentary here, however, the lines have been renumbered to coincide with the colometry of the poem. References in the essays that follow are always to the line numbers of the hieratic manuscript, never to the line numbers of the hieroglyphic transcription presented here.

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# “SHIPWRECKED SAILOR” [TRANSCRIPTION]

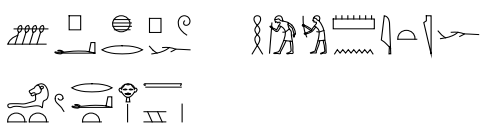
**EDITED BY J. F. BORGHOUTS (REVISED BY DANIEL SELDEN)**

1.



1



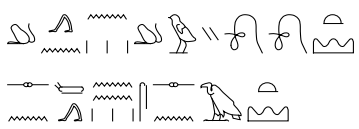


5





10





## NOTES

1 For the *sḏm.jn=f* construction, see "18.1.2. *Sḏm.jn=f*."

2 *wḏ3*: either imperative (*wḏ3 jb=k* "buck up your heart") or prospective *sḏm=f* (*wḏ3 jb=k* "may it please you").

*ḥ3.tj-ꜥ*: the seated man can be construed either as a determinative or as the first-person singular suffix pronoun—that is, *ḥ3.tj-ꜥ=j*.

3 *ḫnw*: interior, home, abode, residence, country (that is, Egypt); perhaps the interior of Egypt.

4–5 Recent commentaries suggest *sšp* and *ḥwj* are imperatives; the older reading takes them as *sšp(.w)* and *ḥwj(.w)* respectively—that is, passive *Sḏm.w=f*. After these follows a circumstantial dependent clause with the *noun + stative* construction: *ḥ3t.t rdj.t(j) ḥr t3* ". . . since the bow-warp has (already) been placed on the ground."

6 *rdj*, *dw3-nṯr*: either imperatives [*rd*, *dw3-nṯr*] or *sḏm(w)=f* passives [*rd(.w)*, (*dw3(.w)-nṯr*].

imperative: "Give thanks, praise god!"
passive: "Thanks have been given, god has been praised."

Because the regular imperative of *rdj* is *jmj*, it is more likely that these are passives.

7 *s nb ḥr ḥpt*: pseudoverbal *noun + ḥr + infinitive*.

8 *jj.t(j)*: stative.

*ꜥḏ.t*[*j*]: adjective ("safe") or stative ("being safe").

9 *nn + noun*: "without X"—see "15.4.1. Negation of Nonverbal Sentences with Adverbial Predicate: *nn"* and "16.1.2. Nonexistence."

10–11 *pḥ.n=n . . . snj.n=n*: the forms could be either Nominal *sḏm.n=f* (see "13.3.2. Reciprocal Sentences [The *Wechselsatz*]), or Circumstantial *sḏm.n=f* (dependent clauses qualifying the main clause *jsw.tj.tj*).

12 *jj=n*: an aorist use of the Circumstantial *Sḏm=f* ("we return"); alternatively, this could be a stative (*jj.nw*) with the old first-person plural stative ending *-.nw* with the sense "we have arrived."

13 *t3=n*: fronted noun phrase; see "13.1. Fronting."

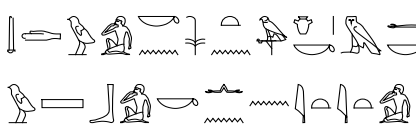
*pḥ=n*: see note on l. 12 above (*jj=n*: aorist *Sḏm=f*).

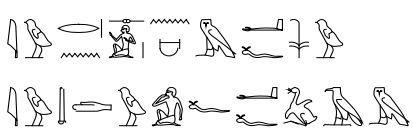
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15







20

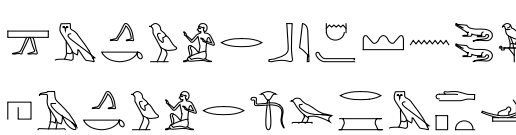




3.



25





14 *sḏm n* + *noun*: "to listen to."

(*j*)*r*=*k*: "as for you."

*ḥ*ɜ*.tj*-ꜥ: vocative; see "2.6. The Vocative."

15 *jnk šw*(*.w*) [*m*] *ḥ*ɜ*w*: "I am free of exaggeration"; *šw*(*.w*) the perfect passive participle of *šw* ("to be empty, to not possess") is used substantivally in an AB nominal construction.

16 *tw*: dependent pronoun, variant of *ṯw*.

17 *jḫ* + Prospective *sḏm=f*: expresses a future consequences ("so that you may . . .").

*wšd.t*(*w*)=*k*: passive *sḏm.tw=f* in a dependent clause of circumstance.

*wšb=k*: Prospective *sḏm=f*.

18 *mdwj=k*: Prospective *sḏm=f*.

*jb=k m-*ꜥ*=k*: literally, "your heart with you"—that is, "frankly."

20 *r*(ɜ) *n*(*j*) *s*: fronted noun phrase.

*sw*: resumptive pronoun.

21 *mdw=f*: fronted noun phrase, picked up as the subject of (*r*)*dj*.

22 *jrj=k*: Prospective *sḏm=f*, effectively equivalent here to an imperative.

*ḫr*(*j*)*.t*: feminine singular *nisba*-adjective form from *ḫr*; *ḫr*(*j*.)*t jb=k*: literally, "that which is upon your heart"—that is, "according to your to our desire."

23 Either an A *pw* B nominal clause, constructed with two infinitival phrases (*swrd*, *ḏd n=k*), or an A *pw* construction with A an infinitive modified by the relative form *ḏd.n=k*.

24 *mjt.t jr*(*j*)*.j*: "something similar to such a thing"; *-.j* occasionally substitutes for the feminine ending *-.t*.

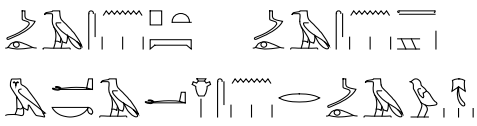
25 *ḫpr*: abbreviation of either the feminine singular imperfective passive participle (*ḫpr.wt*), modifying *mjt.t*; or the stative (*ḫpr.tj*).

26 *n jtj*: either the preposition *n* [*n jtj* "by the sovereign"], or the genitival adjective *nj* [*n*(*j*) *jtj* "of the sovereign"].

28 *n*(*j*)*.t*: feminine singular of the genitival adjective *nj*, modifying *dp.t*.



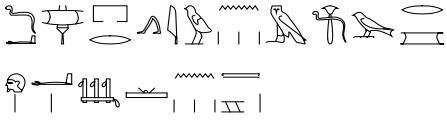
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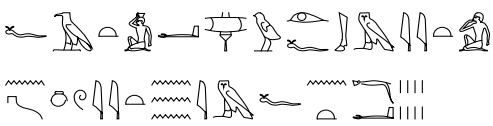


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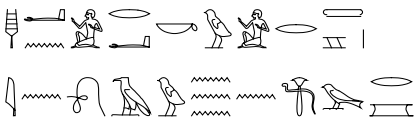
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40







45

31 *stp*(*.w*): singular (although sometimes spelled with plural strokes)—"the elite," "the chosen."

32 *mɜ=sn . . . mɜ=sn*: the forms are prospective *sḏm=f* in the locution that means "whether . . . whether"; see N.2. at "14.4.3. Conditional Sentences."

34–35 *jj.t=f, ḫpr.t=f*: the forms are *sḏm.t=f*; for the construction *n sḏm.t=f*, see "17.1.2. Usage."

36 *ḏꜥ pr*(*.w*): *noun + stative.*

37 *tp-ꜥ* + Prospective *sḏm=f*: "before X"; see "17.1.2. Usage."

38 *fɜj.t tɜw*: *narrative infinitive + subject.*

39 *nwj.t jm=f n*(*j.*)*t mḥ* 8.

40ff. *jn ḫ.t ḥḥ n=j s*(*j*): participial phrase [*jn + subject + participle*]. The dependent pronoun *sj* must be the direct object of the participle *ḥḥ*, but it could either refer back to a feminine antecedent (presumably *nwj.t*), or it could be a reflexive. Accordingly, two translations have been proposed: (1) "It is a piece of wood (*ḫ.t*) that broke it (the wave) to my advantage (*n=j*)," or (2) "It is a piece of wood (the mast) that broke (itself [*sj*]) off to my advantage." Other scholars take the *s* with the next clause—that is, as causative with *ꜥḥꜥ* (=*sꜥḥꜥ*, "to rear up"); in this case, the three clauses are dependent circumstantial: "It is a piece of wood that broke to my advantage, . . . "

*sꜥḥꜥ.n dp.t* "after the ship had reared up"
*mwt ntj.w jm=s* "when those within it were dying"
*n sp wꜥ jm* "and there was no one left therein"

For those who prefer to take *s*(*j*) as a pronoun and punctuate thereafter, *ꜥḥꜥ.n* remains a narrative tense introducing a new sentence that specifies action subsequent to the preceding formulation. Again, it should be stressed that all of these possible constructions reinforce one another, and there is no reason to have to choose definitively between them.

41 *ꜥḥꜥ.n + sḏm.n=f*: narrative past tense construction; see "18.1.1. *ꜥḥꜥ.n.*"
*dp.t m*(*w*)*t*(*.tj*): *noun + stative.*

42 *ntj.w*: masculine plural of the relative adjective *ntj*; see "12.3.2. The Relative Adjective."
*n spj*: *n + Old Indicative*—the regular negation of the *sḏm.n=f*; see "15.4.2. Negation of Verbal Sentences:  *n* and  *nn.*"

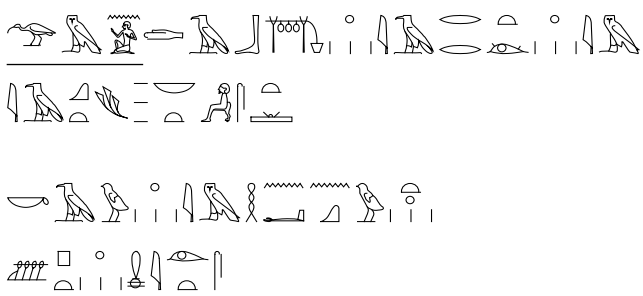
44 *jn*: preposition expressing agency ("by a wave . . .").

45 *jrj.n=j*: Nominal *sḏm.n=f.*

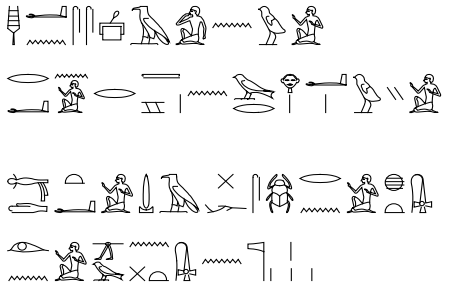


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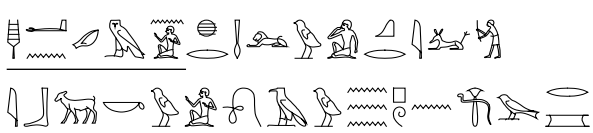


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60

6.



50 *r rḫ*: pseudoverbal construction *r* + *infinitive*, indicating future action or purpose ("in order to").

*dj.t(j)=j*: Prospective relative form; see "18.3. Relative Verb Forms."

51 *gm.n=j*: Nominal *sḏm.n=f* → emphasis is thrown on the adverbial series *jm . . . jm . . . m*, and so on; note the lack of any coordinating word equivalent to the English "and".

54 *šps.t mj jrj.t(w)=s*: "cucumbers as they are made"—that is, "cultivated" = "as they should be."

56 *nn nt(j).t nn st m ḫnw=f*: a notoriously compact double negation. The phrase is less baffling if you break it down into three clauses, working from the most embedded outward:

(*mk*) *st m ḫnw=f*: "something is within it" [nonverbal clause with adverbial predicate]

*nn st m ḫnw=f*: "there did not exist anything within it" [negative existential clause]

*nt(j).t nn st m ḫnw=f*: "that which did not exist within it" [relative clause with *ntj*]

*nn nt(j).t nn st m ḫnw=f*: "there did not exist that which did not exist within it" [negative existential clause]

"There did not exist that which was not within it": the resumptive pronoun *=f* evidently refers back to "island" (*jw* [masc.]); the upshot of the phrase is that the island contained absolutely *everything*. How far are we to take this? If the "Island of the Ka" (and *kȝ* is an old Egyptian word for "double") contains all things, does this include the world of Egypt as well, which the sailor has supposedly left behind him? To put it another way, the island here is represented as something like what mathematicians today would call "the set of all sets"—a version of "Russell's Paradox"; a good introduction to the problematic is M. Potter, *Set Theory and Its Philosophy* (Oxford, 2004).

57 *ssȝ.n(=j) wj*: note the omission of the first-person suffix pronoun.

58 *rdj r tȝ*: an idiom meaning "to leave off, set aside."

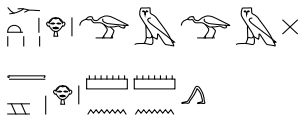
*n wr ḫr ꜥ.wj=j*: when the preposition *n* is followed by an (adjective) verb, it is equivalent to the English conjunction "because"—". . . then I set aside on the ground [everything else] because it was too heavy on my arms."

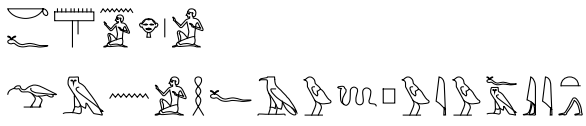
 or  Note that the consonantal sequence *n-w-r* could also be analyzed as *nwr* "to tremble" (more commonly spelled as at the beginning of the note, but also attested in this form), in which case we have to do here with an imperfective participle modifying the subject *=j*; on this understanding, *ḫr-ꜥ.wj* can also be construed as a compound preposition with the adverbial meaning "immediately."

59 *šd(j).t=j*: narrative infinitive.

60 *sbj n(j) sḏ.t*: "a burnt offering."

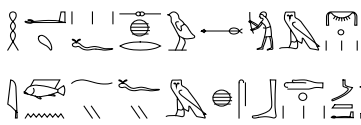
62 *jb.kwj wȝw pw n(j) wȝḏ-wr*: the nominal clause is the object of the verb *jb*.





65





70



7.







75







63–64 *ḫt.w ḥr gmgm | t3 ḥr mnmn*: both pseudoverbal constructions; an exemplary Egyptian poetic couplet—note the near rhyme, or at least assonance and alliteration reminiscent of Old Israelite poetry, such as the Psalms.

65–66 *kfj.n=j*: Nominal *sḏm.n=f*.

*gmj.n=f*: verb of incomplete predication—inherently nominal; see "14.3. Verbs of Incomplete Predication."

Perhaps a *Wechselsatz*: "Just as I uncovered . . . so I found . . ."

67 *nj-sw mḥ* 30: for the idiom of possession, see "18.2. Possession."

68 *ḫbsw.t=f*: the subject here is fronted and picked up by the resumptive pronoun *sj*.

*s(j)*: defective writing of the dependent pronoun, subject of the predicate adjective *wr*.

69 *sḫr.w*: stative.

*sḫr m + noun phrase*: "to cover with."

71 *sw*: reflexive subject of the predicate adjective *ʿrq*.

*r-ḫnt*: the adverb may be taken as either spatial ("forward") or temporal ("first").

75 *(j)n mj jnj(.w) tw*: participial statement taking the form *Jn + interrogative + participle*.

*mj*: interrogative "who?"

*jnj(.w)*: perfect active participle used as a substantive ("he who brought").

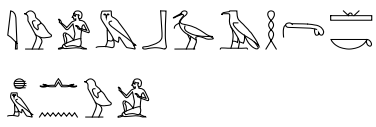
77 *jr wdf=k*: *Jr* + Prospective *sḏm=f* as the protasis of a condition.

*wdf m + infinitive*: "to delay in doing X."



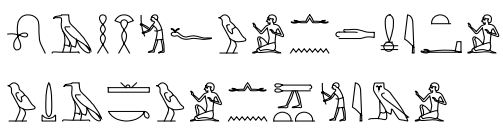
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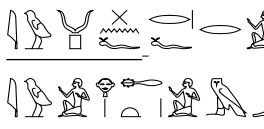




85



8.



90







95

79 *rdj=j*: Prospective *sḏm=f*,

*rḫ=k*: the construction is *rdj* + Prospective *sḏm=f*; see *Rdj + Prospective sḏm=f."* under "14.4.2. Usage."

*tw*: dependent pronoun used reflexively.

80 [*jw=k*] *ḫpr.t(j)*: stative, second-person singular.

*m ntj*: "into one who."

*mꜣ.tw=f*: Old Indicative (see "15.3. The Old Indicative *sḏm=f*"), passive voice.

82 *nn wj ḥr sḏm*: negation of the pseudoverbal construction *jw=j ḥr sḏm*.

 *sḏm*[*=j*] and : the writing with the "seated man" determinative is anomalous; this might be a scribal error for the "hand to mouth" determinative (see margin), although this is not attested elsewhere for this verb either, or an extraneous addition altogether. It is also possible that we have here a possessive pronoun that functions in effect as the subject of the infinitive (see "9.2.1. The Subject of the Infinitive"): *sḏm=j st* ("my hearing it"); again, however, such a construction has no immediate parallel.

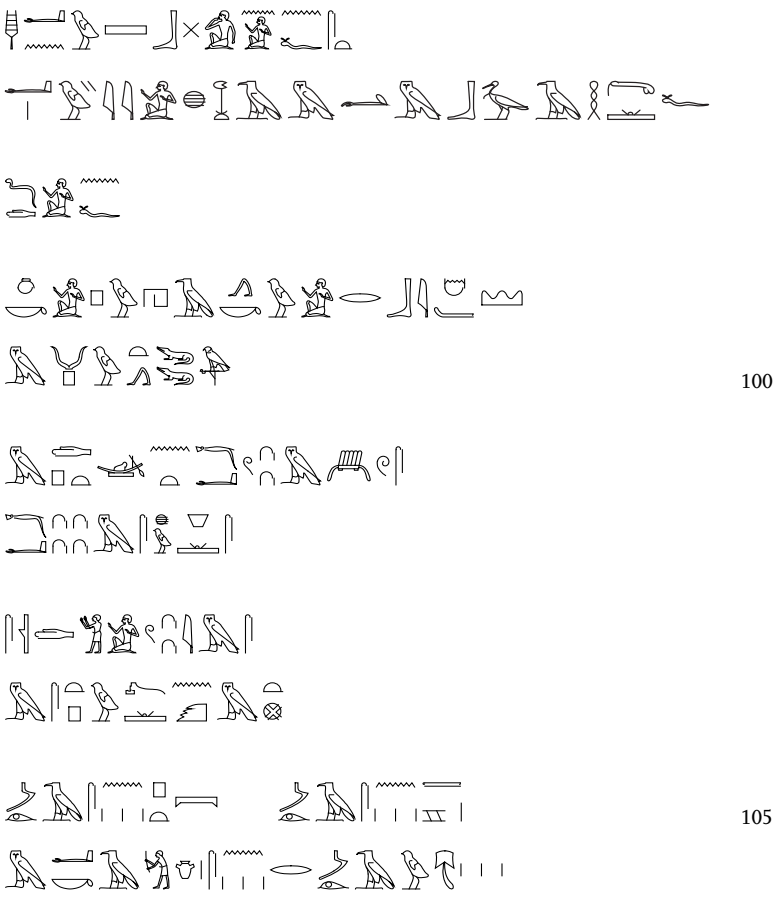
84 *ḫm.n(=j) wj*: the verb *ḫm* can be both transitive ("to ignore") or intransitive ("to be ignorant/unconscious of"). Note the omission of the pronominal subject.

*wj*: reflexive use of the dependent pronoun.

87 *wꜣḥ=f*: Prospective *sḏm=f*.

*nn dmj.t=j*: the construction *nn* + *infinitive* means "without doing X"; the suffix pronoun *=j* is here the object of the infinitive (see "9.2.2. The Direct Object of the Infinitive").

88 *jm=j*: "from me."



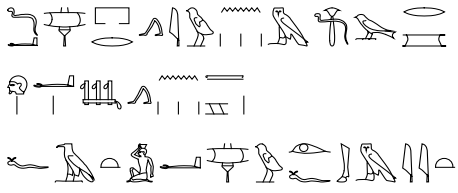
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97 *ḫ3m*(*.w*): imperfective passive participle.

99 *jnk pw ḥ3j.kwj*: an A *pw* nominal sentence, where A is modified by the stative.

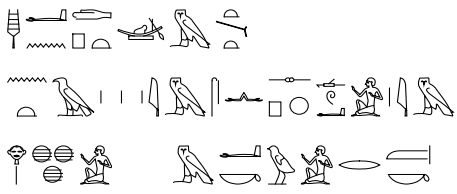
101ff. See the notes for lines 27–42.

The near verbatim repetition of a story within a story is what literary critics call "mise-en-abyme"; see L. Dällenbach, *The Mirror in the Text*, translated by J. Whitely (Chicago, 1989).

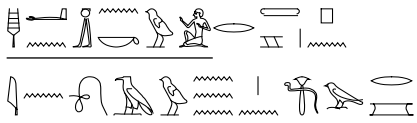




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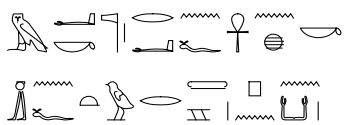
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125



123f. *m snḏ*(*.w*), *m ỉt.w*: both vetitives using the Negatival Complement; see "16.4.2. The Vetitive."

126 *ꜥnḫ=k*: Prospective *sḏm=f* after *rḏj* ("to cause that . . .").

127 *jnj.n=f*: Nominal *sḏm.n=f*, throwing the emphasis on the prepositional phrase.

*kỉ*: normally rendered "soul," "spirit," or "essence," the word also means "fortune," "double," or "phantom"—the latter two meanings are particularly significant in this context where the narrative consists of a number of textual doublings, each nested within the other; see A. Bolshakov, *Man and His Double in Egyptian Ideology of the Old Kingdom* (Wiesbaden, 1997).





130







135

11.







140





128 See notes to line 56.

131 *km.t*: the form is *Sḏm.t=f* after the proposition *r*—see "Preposition + *Sḏm.t=f*" under "17.1.2. Usage."

133 : three possible constructions present themselves:

*rḫ.n=k* [*sn*]: a virtual relative clause modifying *sqd.w* ("whom you knew").

*rḫ*(*.w*) *n=k*: a stative modifying *sqd.w* ("who are known to you").

*rḫ*(*w.w*)*.n=k*: perfective relative form, masculine plural, with the antecedent *sqd.w.*

134f. *šm=k*, *m*(*w*)*t=k*: both Prospective *sḏm=f* in a consecutive purpose clause; see "Purpose Clauses" under "14.4.2. Usage."

136 *rš.wj sḏd*: predicate adjective with a nominalized perfective active participle as its subject ("he who recounts").

*dp.t.n=f*: perfective relative form used as the direct object of *sḏd* ("that which he has tasted").

137 *snj*(*.w*): stative in a *noun + stative* construction.

*ḫt*: the feminine *ḫ.t* ("thing") becomes masculine *ḫt* when it means "something."

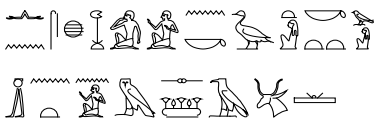
138 *sḏd=j*: Prospective *sḏm=f.*

*mjt.t jrj*: Compare with line 24.

139 *ḫprw*(*.t*): feminine singular of the perfective passive participle, modifying *mjt.t.*

140 *wn*.(*w*)*.n=f*: This is the anomalous perfective relative form of *wnn.*

142 *km.n=n*: Nominal *sḏm.n=f*, with emphasis thrown on the nonverbal dependent clause.

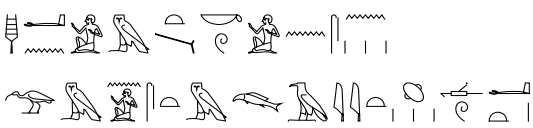


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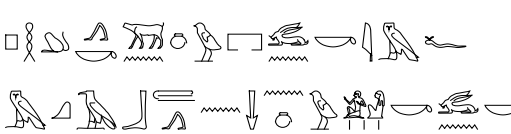




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155







144 *nn sḫ3=j n=k*: future negation with Prospective *sḏm=f*.

145 *jn(w).t n=j*: feminine singular of the perfective passive participle, modifying *s3.t*.

146 *ʿḥʿ.n sb3 h3j.w*: narrative past tense *ʿḥʿ.n* + *noun* + *stative* (see "18.1.1. *ʿḥʿ.n*").

147 *prj m ḫ.t*: "to burst into flames."

*prj.n*: Nominal *sḏm=f*, throwing the emphasis on *m ḫ.t*.

*n3*: masculine plural of the demonstrative series *p3 / t3* (see "3.7. Demonstratives"), here elliptical for *n3* [*nj ḥf3w.w*].

148 *ḫpr.n r=s*[*n*] | *nn wj ḫnʿ=sn*: here *ḫpr.n* is Nominal *sḏm.=f* used impersonally without a subject, throwing emphasis either on the prepositional phrase (*r=sn*) or the dependent clause of circumstance (*nn wj ḫnʿ=sn*).

 —three transcriptions have been suggested: *r=s*(*n*) ("to them"), the enclitic *rs* ("however, in fact"), and *r=s* ("to her"—that is, the snake's little daughter).

149 *3m.nj*: a rare suffix for the Circumstantial *sḏm.n=f* used when the subject is omitted (*3m.nj* ≈ *3m.n=sn*).

*nn wj m ḫr*(*j*)*-jb=sn*: dependent circumstantial clause.

150 *n=sn*: "on account of them."

152 *jr qnj*[*=k*] *n=k*: protasis of a condition with Prospective *sḏm=f*

: Imperative or Prospective *sḏm=f*; there are two possible transcriptions: *rwḏ* ("harden") or *d3r* ("control").

153 *mḥ=k, qnj=k*: both Prospective *sḏm=f* in a double purpose clause.

154 *sn=k, m33=k*: both Prospective *sḏm=f*, continuing the compound purpose clause.

155 *nfr st*: *predicate adjective* + *noun*—that is, a nonverbal sentence with adjectival predicate.

156 *pḥ=k*: Prospective *sḏm=f*.

*wn=k*: the form maybe be construed as (a) Prospective *sḏm=f* in a parallel construction with *pḥ=k*; (b) the anomalous *sḏm.n=f* of *wnn* ("to be, to exist") in a virtual relative clause modifying *ḫnw*—that is, "the residence in which you used to live" [see "12.3.1. Virtual Relative Clauses"]; or (c) imperfective relative, again modifying *ḫnw*, which would effectively yield the same translation ("the residence in which you used to live")—in the latter two cases the resumptive pronoun is the suffix attached to the preposition—that is, *jm=f*.

157 *wn=k*: Prospective *sḏm=f*.

*rf*: an enclitic particle used for emphasis. Perhaps: "May you just be."

This marks the terminus of the snake's inset narration: the shipwrecked official picks up the main story again in the next line.

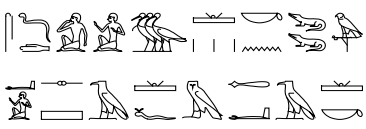
158 *dm3.kwj*: independent use of the first-person stative; see "10.1.1. First-Person Singular."

159 *dmj.n=j*: best construed as Circumstantial *sḏm.n=f* in a dependent clause of circumstance.

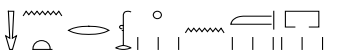
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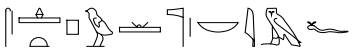
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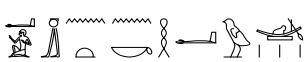


170

14.









160ff. *ḏd=j, sḏd=j, dj=j, dj=j*: all Prospective *sḏm=f.*

163 *jn*(*t*).*t*(*w*)=*f*: doubly defective writing of the Prospective *sḏm=f,* passive voice.

166 *sḥtp.w nṯr nb jm=f*: extended use of the imperfective passive participle modifying *snṯr*; see "17.4. Extended Use of the Passive Participles."

167 *sḏd*(=*j*): Prospective *sḏm=f,* either sentence-initial or a consecutive clause of purpose.

168 *mꜣ*(*w*).*t.n=j*: the perfective relative form, feminine for neuter.

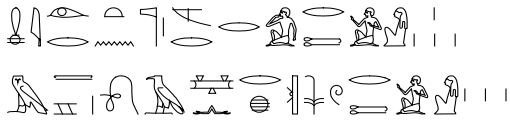
169 *dwꜣ.tw nṯr n=k*: Prospective *sḏm=f,* either sentence-initial or a consecutive clause of purpose.

171 *sft=j*: Nominal *sḏm=f* throwing the emphasis on one of the prepositional phrases.

172 *wšn.n=j*: Circumstantial *sḏm.n=f* in a dependent clause of circumstance.

173 *dj=j*: Prospective *sḏm=f*; the construction is *rdj* + Prospective *sḏm=f* ("to have X done").
*jn*(*t*).*t*(*w*): Prospective *sḏm=f* (passive voice).

174 *ꜣtp*(*w*).*w*: the perfect passive participle.

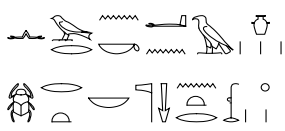


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15.



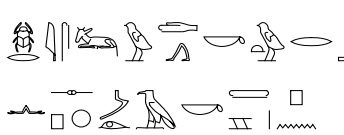




180







185





175 *jrr*(*w*).*t*: imperfect passive participle, feminine singular for neuter.

*mrr*: imperfect passive participle, masculine singular.

176 *n rḫ sw rmṯ*: a virtual relative clause modifying *t3*, which is picked up by the resumptive pronoun *sw*.

*rḫ*: Old Indicative after the negative particle *n* ("have not known").

177 *sbt m + noun phrase*: "to laugh at."

*jm=j*: the preposition *m* becomes *jm* before a suffix pronoun.

178 *ḏd.n=j*: pefective relative form.

*m nf*: "wrongly, mistakenly."

*m jb*: "in" or "according to his heart."

180  for , a not uncommon substitution

(*j*)*n*: nonenclitic particle introducing a double question (*jn wr n=k || jn ḫpr.tj*)

*ḫpr.t*(*j*): stative, second-person singular; for the  ending, see "8.2.1. Stative Forms."

182 *js*: enclitic pronoun ("actually, in fact").

183 *ꜥntjw*: fronting of the noun, picked up the by resumptive pronoun *sw*.

*n=j jm*(*j*) *sw*: the locution *n X jmj sw*/*sj* means "it belongs to X."

184 *ḏd.n=k*: perfective relative form.

*jn*(*t*).*t*(*w*)=*f*: Prospective *sḏm=f*, passive voice.

185 *bw-wr*: an idiom that means "the greater part [of X]."

*bw pw*: a nominal A *pw* construction.

186 *jwd* X *r* Y*:* "to separate X from Y."

*jwd=k*: Prospective *sḏm=f*.

187 *nn sp m3=k*: Prospective *sḏm=f* after *nn sp*.

188 *ḫpr*(*.w*): imperfective active participle.

16.



190



195



200

17.



189 *jj.t(j)*: stative.

190 *sr.t.n=f*: perfective relative form, feminine singular for neuter.

*ḫnt*: "previously" (adv.)

191 *šm.kwj*: independent (sentence-initial) use of the stative—regular past tense of a verb of motion.

191–93 *šm.kwj, rdj.n=j wj . . . , sjꜣ.n=j*: paratactic construction of three main verbs in sequence.

193 *ntj.w*: see "12.3.2. The Relative Adjective."

194 *smj.t*: infinitive of a biliteral causative stem; see "7.3. Verb Classes."

195 *rḫ(.w)*: stative, modifying *sw*.

197 *snb.t(j)*: independent use of the second-person singular stative; see "10.1.2. Second and Third Person."

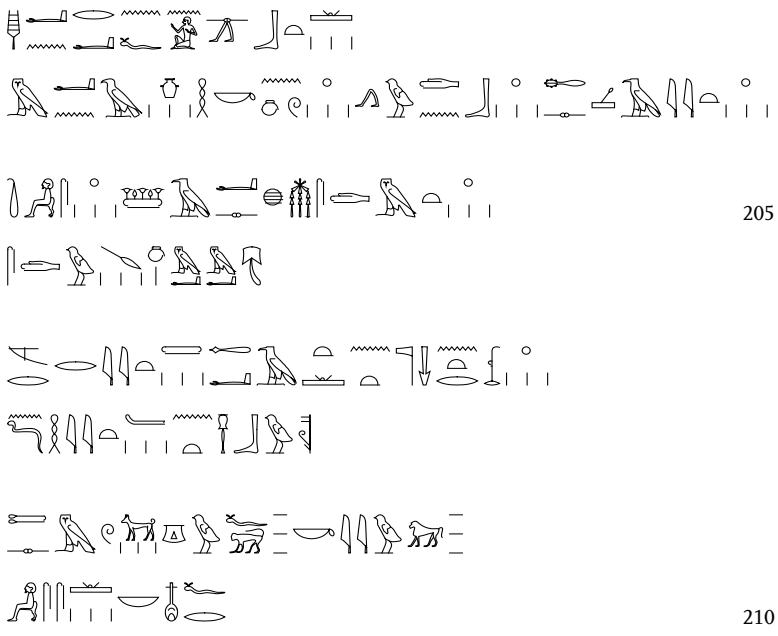
198 *mꜣ=k*: Prospective *sḏm=f*.

199 *jmj rn=j nfr m njw.t=k*: "Place my good name in your city."

200 The structure of the sentence is: *mk* A *pw* + adverbial phrase modifying A.

*ḫr(j).t*: "share, portion, wealth"; *nisba*, feminine singular for neuter (literally "that which is under me")—see Lesson 4.

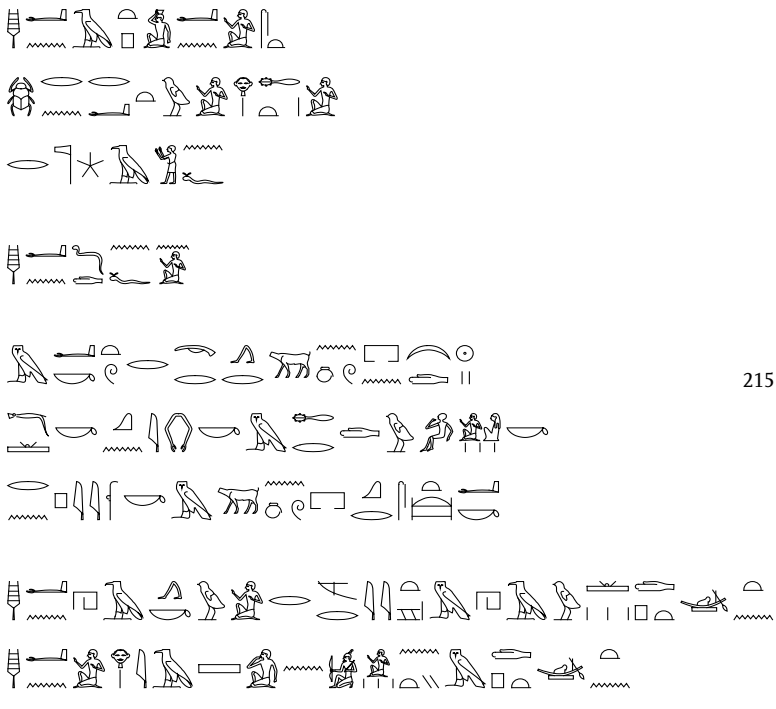
202 *ḫꜣm(.wj)*: stative dual.



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18.



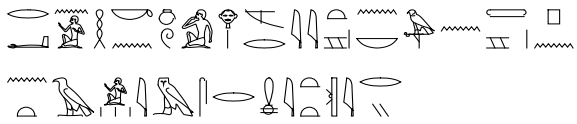
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210 *špss.w nb nfr*: “precious riches of every sort”; *špss.w* is treated here as a mass noun, hence the masculine singular *nb nfr*.

212 : either *rdj.t*(=*j*) *wj* [a narrative infinitive], or *rdj.tw*=*j* [passive Circumstantial *sḏm*=*f*].

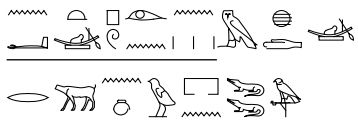
217 *m-ḫnw qrs.t*=*k*: “within your burial”; others read: *m ḫnw qrs.t*(*w*)=*k* (“at home you shall be buried”), although this seems a less likely construction.

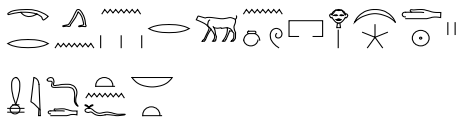
218 *m-ḥ3w*: “near, nearby.”



220

19.





225





230





221 *r mjt.t jrj*: “in accordance with the likeness thereof”—that is, “did likewise.”

222 *nꜥ.t pw jr.n=n*: this is the so-called *Šm.t pw jrj.n=f* construction; see “18.4. The *Šmt pw jrj.n=f* Construction.”

224 *spr.n=n*: Nominal *sḏm.n=f*, throwing the emphasis on *ḥr ꜣbd* 2.

225 *ḏd.t.n=f*: perfective relative form, feminine singular for neuter.

228 *jnj.n=j*: virtual relative clause, modifying *jnw*; see “12.3.1. Virtual Relative Clauses.”

231 *rdj.kwj r šmsw*: “I was promoted to the rank of Companion.”

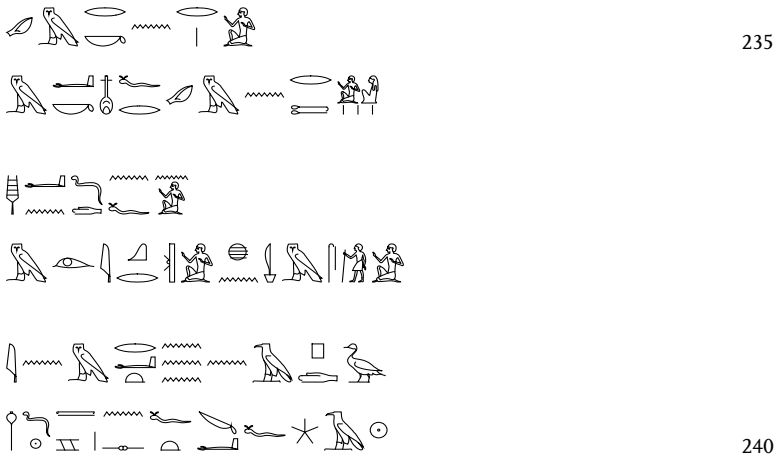
232 *sꜣḫ m* + NP: “to be furnished with.”

*tp*: “slave, servant.”

233 *mꜣꜥ*: imperative.

*r-sꜣ*: “after.”

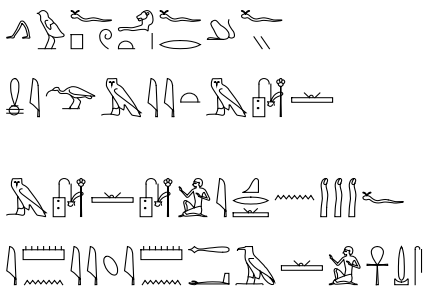
234 *dp.t.n=j*: perfective relative form, feminine singular for neuter.



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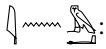
20.



235 *sdm*: imperative.

238 *m jrj*(*.w*): vetitive with negatival complement.

*jqr*: adjective used as a substantive.

239  for : interrogative "who?"

*rdj.t*: infinitive, apparently in a gnomic proposition.

240 *ḥḏ t3*: dependent clause of circumstance.

*sft=f*: infinitive with direct object.

*dw3*: adverb "in the morning."

244 *Jmnj s3 Jmn-ꜥ3*: "Ameny's son Amenaa."

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PART THREE

# FURTHER RESOURCES

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# R-1. SUPPLEMENTARY GRAMMAR

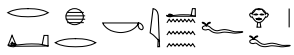
The following constructions do not occur in the tale of the *Shipwrecked Sailor* and therefore have been reserved for study at a later date. However, they are all reasonably common and should be learned before moving on to the reading of other texts.

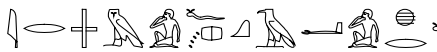
## R-1.1. THE SUFFIX CONJUGATION

In addition to the *sḏm.jn=f*, there are two further contingent narrative forms that are not as common, although they are not rare either. In all cases they relate things that are dependent on previous circumstances, actions, and so on. The verbal stem is generally the same in all cases—that is, the stem does not geminate, and the forms are almost always sentence- or clause-initial.

### R-1.1.1. THE *Sḏm.ḫr=f*

As with the *sḏm.jn=f*, the suffix *ḫr* is added directly to the verb stem, written after the determinative(s) but preceding all other suffixes. Essentially, the *sḏm.ḫr=f* expresses *necessary action* that is contingent upon some prior state of affairs. Hence, translation into English regularly makes use of the auxiliary verb "must" or the idiom "to have to." Some examples:


*rḏj.ḫr=k jʿj=f ḫr=f* "So, you must see that he washes his face."


*jr wnm jt qꜣʿ.ḫr=f*

"If he eats barley, he is bound to vomit."

Though usually translated in the present tense, the *sḏm.ḫr=f* form is actually tenseless and can be used with reference to past or future actions as well.

### R-1.1.2. THE *Sḏm.kꜣ=f*

As with the *sḏm.jn=f* and the *sḏm.ḫr=f*, the suffix *kꜣ* is added directly to the verb stem, written after the determinative(s) but preceding all other suffixes. In essence, the *sḏm.kꜣ=f* expresses *future consequence*. In most cases it occurs in the apodosis of a conditional sentence—that is, after the *jr* clause. Morphologically, the verb stem does not geminate.


*jr gm=k nṯr.w ḥmsj.j, ḥmsj.kꜣ=k ḥnʿ sn*

"If you find the gods seated, then you shall sit down with them."


*jr sbṯ=f m jt=j sbṯ.kꜣ=j m jt=f* "If he laughs at my father, then I shall laugh at his."

Although the *sḏm.kꜣ=f* always seems to refer to future action, in fact it is probably tenseless, denoting merely subsequent action rather than the future specifically.

### R-1.1.3. THE *Sḏmm=f*

The form *Sḏmm=f* frequently occurs as the future passive. In its capacity as *subjunctive*, the Prospective *sḏm=f* regularly employs the affix *–tw*, just as like the Circumstantial *sḏm.tw=f* or the Nominal *sḏm.n.tw=f*.

Construction: *rdj* + Prospective *sḏm=f*. See "14.4.2. Usage."

 *jw rdj.n ḥm=f jrj.tw=f* "His Incarnation saw that it was done."

There is also, however, a separate set of forms—a holdover from Old Egyptian—which shows gemination in most classes of the verb or a *–w / -j* affix. These forms are future passive in their meaning and do not convey the sense of the subjunctive.

*Morphology*. The verb stems the *future passive Sḏmm=f* differ from those of the *Prospective active Sḏm=f* and hence must be learned as a separate verb form. Below are examples from the various verb classes.

| | |
|---|---|
| *Biconsonantal*—gemination |  *pḥḥ* "will be reached" |
| *Triconsonantal*—gemination |  *nḥmm* "will be taken away" |
| 2*nd geminating*—gemination |  *ꜣmm* "will be seized" |
| 3*rd weak*—either *–w* or *–j* affix |  *jṯj.w* / *jṯj.j* "will be seized" |
| 4*th weak*—gemination |  *nḏrr* "will be grabbed" |
| *Causatives*—either *–w* or *–j* affix |  *sḫḏ.w* "to be inverted" |
| *Irregular* |  *rdj.w* "will be given" |

As is clear, the ending of the prospective passive, if there is one, is normally written before the determinative.

*Usage*. For the most part the *Sḏmm=f* functions as the passive counterpart to the future active pseudoverbal construction *jw=j r sḏm* ("I shall hear"). Unlike the pseudoverbal construction, however, the *sḏmm=f* form is sentence-initial and never follows *jw*.

 *pḥḥ Wꜣs.t m-dwꜣ* "Tomorrow, Thebes will be reached."

Here *Wꜣs.t* is the subject of the verb *pḥḥ*, not its object.

 *jṯj.w ḥḏ jn sr pn* "The money will be seized by this official."

## R-1.2. AUXILIARY VERBS

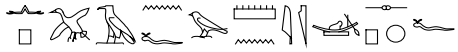
Like the auxiliary construction *ḫr.n sḏm.n=f*, Middle Egyptian employs a number of other auxiliary verbs whose constructions are mainly periphrastic.

### R-1.2.1.  *p3(w)*

Middle Egyptian scribes used the third-weak auxiliary verb *p3(w)*, or *p3*(j), followed by the infinitive, with the meaning "to have done in the past." The verb *p3(w)* often looks like the demonstrative *p3*, but context and usage make it relatively easy to distinguish between the two. The verb *p3(w)* belongs to the suffix conjugation (*sḏm=f*, and so on) and can thus occur in both participial and relative verb forms. It is not sentence-initial and usually occurs in the following construction:

*Jw p3(w)=f + infinitive*, with the negation  or 

 *jw p3=n sḏm mjt.t* "We used to hear things like that in the past."

 *n p3 nf mn*j *sp=f*

"In the past, wrongdoing has not moored its occasion."

What this sentence means is that wrongdoing has never made its cause arrive successfully at its destination.



*n sp p3=tw jrj.t st ḏr ḥ3w (nj)-sw.t bjt.j Sḫtp-jb-Rᶜ*

"No one had ever done this since the reign of King *Sḫtp-jb-Rᶜ*"

 *nfr st r p3j.t ḫpr*

"They are more beautiful than what had previously existed"

### R-1.2.2.  *jrj*

The verb *jrj* can function as an auxiliary before verbs that show more than three radicals or compound verb constructions. Evidently this saved scribes the trouble of conjugating long or rare verb forms, which were simply put into the infinitive following *jrj*: *jrj=f + infinitive*. This construction was also sometimes used with verbs of motion.

 *jw jb=f jrj=f dbdb*

"His heart, it beats."

 *jrj n=k jw.t r Km.t*

"Return for yourself to Egypt!"

In the first sentence *jrj=f* is Circumstantial *Sḏm=f*, and so introduced by *jw*. In the second, however, *jrj* is imperative and accordingly sentence-initial.

The latter example is periphrastic and probably employed for stylistic reasons. The same sentiment could also be expressed by means of the imperative *mj* or the Prospective *jwt=k*.

### R-1.2.3. FURTHER NARRATIVE PAST TENSE CONSTRUCTIONS

, , and  Like the *ḫrᶜ.n sḏm.n=f*, the three verbs *jj*, *prj*, and *ḏr* are sentence-initial forms that express consecution in the narrative but more precisely than the general *ḫrᶜ.n*. In all three cases what they principally express is finality in the sequence: *jrj.n* ("to come to"), *prj.n* ("to eventuate"), *ḏr.n* ("to finish"). The basic construction is *jj.n* / *prj.n* / *ḏr.n* + Circumstantial *sḏm.n=f*. The meaning is something like "so how it turned out was . . ." For example:

 *jj.n sf̱t.n=f 3pd*

"In the end, he came to sacrifice the duck."

 *prj.n q3ḥ..n=f m pr=s*

"So it turned out that he threw up in her house."

 *ḏr.n ḥ3ḥ.n=f* "In the end, he ejaculated."

The auxiliary *ḏr* also occurs in a *ḏr.jn=f* construction.

## R-1.3. COMPLEX NEGATION

Previous lessons have covered the negation of the Circumstantial *sḏm=f* / *sḏm.n=f* as well as the negation of pseudoverbal constructions. To negate Nominal and Prospective forms, however—as well as participles, relative forms, and infinitives—Middle Egyptian uses auxiliary verbs. These often seem confusing to beginning students, but they are actually relatively straightforward.

### R-1.3.1. NEGATION OF THE PROSPECTIVE: *Jmj=f sḏm.w*

As we saw in Lesson 15, the negative construction  + Prospective *sḏm=f* is the normal negation of the future:

 *nn dj=f* "He shall not give."

To negate wishes and exhortations, however, Middle Egyptian scribes used one of two auxiliary negative verbs, which themselves mean "to not do" or "to cease."

 *jmj* to not do

 *tm* to not do

The negative auxiliary verbs are conjugated in the prospective with a noun or suffix pronoun as their subject. The auxiliary is then followed by the negatival complement that conveys the verbal notion. When the subject of the sentence is a pronoun, it attaches to the auxiliary verb. When the subject is a noun, as a rule it follows the negatival complement.

 *Negation of wishes and exhortations*. Negative wishes and exhortations, when they occur in a main clause, use the auxiliary *jmj* + negatival complement. For example:

 *jmj=f sḏm.w*

"He should not hear," "May he not hear," "Let him not hear," and so on

 *jmj sḏm(.w) snw=k* "May your companion not hear."



*jmj=k wsr(.w) m ḫ.t=s m rn=k n Wsr-r=f*

"May you not be mighty in her womb in your name: 'Mightier than He.'"

 *jmj=k jwd(.w) jb=k r=j*

"You should not separate your heart from me."

Note the difference between *nn dj=f* ("He shall not give") and *jmj=f rdj.w* ("May he not give"). In the first case *dj* is prospective, while in the second *jmj* is prospective, and *rdj.w* is a negatival complement.

 *Negation of purpose / result clauses and conditions: Tm=f sḏm.w.* The prospective of *tm* serves as the counterpart of *jmj* in dependent clauses. Like *jmj*, the prospective of *tm* is followed by the negatival complement and takes either a suffix pronoun or a noun as its subject. When the subject is a noun, it usually follows the negatival complement: *tm=f sḏm.w*, but *tm sḏm.w s3=j*. What this construction primarily negates is purpose or result clauses in the prospective.



*m dbḥ(.w) ḥḏ | tm=k swrd(.w) rmṯ* "Don't ask for money lest you tire your companion."



*jw wḏ.n Gb jt Wsjr tm=j wnm(.w) ḥs* "Geb, father of Osiris, ordered that I not eat excrement."

The same construction is also found after *jr* in conditional sentences that employ the prospective: *Jr tm=f sḏm.w*

 *jr tm=sn jnj.w p3 mw nn msj=s*

"If they do not bring the water, then she will not give birth."

 Because *tm* is a verb in its own right, its prospective form can be negated with *nn* to constitute a negative future. For example:

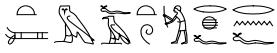
 *nn tm=f jrj(.w) bw-nfr* "He will not do goodness."

*Summary of negations with the prospective.* This list pulls together paradigms from the lessons and the supplementary grammar offered in this book.

| *Affirmative* | *Negative* |
|---|---|
| Main clause: future | *nn sḏm=f* |
| Main clause: wish/command | *jmj=f sḏm.w* |
| Dependent clause: purpose/result/condition | *tm=f sḏm.w* (rarely *jmj=f sḏm.w*) |

### R-1.3.2. NEGATION OF THE NOMINAL *sḏm=f: Tm=f sḏm.w*

In emphatic sentences the Nominal *sdm=f* / *sḏm.n=f* makes use of the auxiliary verb *tm* followed by the negatival complement. If the subject is a noun, it generally follows the negatival complement and not *tm*, to which only suffix pronouns can be affixed. Below is a typical emphatic construction, followed by a *Wechselsatz*.

 *tm=f ȝjt.w | rḫ=f rn=f*

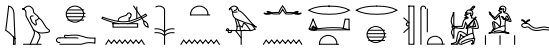
"It is because he knows his name that he does not blanch."

 *tm=k jw(.w) r=j tm=j ḏd(.w) r=k*

"If you don't come against me, I won't speak against you."

### R-1.3.3. NEGATION OF THE INFINITIVE: *Tm sḏm*

In Lesson 15 we saw that an infinitive could follow the nominal negation *nn* to mean "without doing something—*nn sḏm* ("without hearing"). This is not precisely a negation of the infinitive itself, but a statement that the doer of some action did not carry out a second action.

 *jw ḫdj.n nsw nn rdj.t rḫ st msˁ=f*

"The king sailed north without letting his army know."

 *jw=f m-bȝḥ ḥȝ.tj-ˁ nn sbṯ m=f*

"He was before the nomarch without laughing at him."

 To negate the infinitive directly, however—with something like the meaning "to not do something"—Middle Egyptian uses the infinitive of *tm* (which is *tm*) followed by the negatival complement. The negative infinitive can be used anywhere that an infinitive can: as a caption, as the object of preposition, as the direct object of a verb, and so on. Some examples:

 *tm wnm(.w) s jn ḥfȝw m ḥw.t-nṯr*

"A man's not being eaten by a snake in the temple." (literally, "the not being eaten of a man")



*jw wḏ.n n=ṯ ḥm=f tm ṯȝm(.w) ḥr=ṯ m jp.t*

"His Majesty ordered you not to veil your face in the harem."

 *jw mrj.n=f tm rdj.w mȝn=j sw*

"He wanted not to let me see him."

### R-1.3.4. NEGATION OF PARTICIPLES

 The verb *tm* ("not to do") can occur in any participial form, including the *sḏm.tj.fj*. As usual, the negatival complement follows immediately after it. Depending on the context, the phrase means "who did not do," "who ought not to do," "one who will not do," and so on. Since *tm* is a biliteral root, the imperfective passive participle of the verb geminates: *tmm*.



*jn jb sḫpr nb=f m sḏm m tm sḏm.w*

"It is the heart that turns its owner into one who listens or one who does not listen."

 *jw=j rḫ.kwj tmm mɜɜ.w*

"I am one who knows he who is not seen."

 *jr tm.t(j).f(j) ʿḥɜ(.w) ḥr=f n sɜ=j js*

"As for him who does not fight for it, he is not my son."

### R-1.3.5. NEGATION OF THE RELATIVE FORM

 The negative verb *tm* can also be conjugated as a relative verb form. Such instances are rare, but they do occur. Here too the negatival complement follows immediately upon the auxiliary.

 *nn s.t nb.t tm.t.n=j jrj.w mn.w jm=s*

"There is no place in which I did not make monuments."

## R-1.4. INTERROGATIVES

Broadly speaking, questions can be divided into two types:

1. One type asks for corroboration, insofar as it evokes a yes/no answer: "Did you stutter before the king?"
2. The other asks for a specific piece of information, such as "when," "who," "what," and so on. There are specific interrogative particles that frame each of these sorts of questions.

### R-1.4.1. CORROBORATION:  *jn* AND  *jn jw*

Many corroborative questions are not outwardly marked as such—that is, they would have been indicated by intonation—but often they are introduced by *jn jw*, or less commonly just *jn*. The verb form is Circumstantial *sḏm=f* / *sḏm.n=f*, with word order and syntax the same as for declarative statements.

 *jn jw mrj=f ʿḥɜ r=k* "Does he desire to fight against you?"

 *jn jw jnj.n=k tɜ mḏɜ.t* "Have you brought the book roll?"

 *jn jw nṯr ḫm.w jb.w rmṯ*

"Is god ignorant of peoples' hearts?"

In addition, there is an interrogative pattern introduced by *jn nn* + Prospective *sḏm=f*. This means: "Won't he hear?"

 *jn nn jnt=k jrṯ.t n ḫrd.w=j*

"Won't you bring milk for my children?"

### R-1.4.2. SPECIFICATION

When the question concerns a specific piece of information, Middle Egyptian uses either an interrogative pronoun or an interrogative adverb. Syntax varies depending on which one of the interrogatives the writer uses.

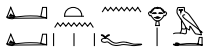
*Interrogative pronouns.* There are five interrogative pronouns that are normally called on to fulfill the functions of a substantive. Two of them (*m* and *sj*) may also be adjectival. Below are the five, followed by some examples. Note that

when an interrogative sentence is verbal, it is the Nominal or Prospective forms of the verbs that are used, throwing the emphasis onto the question. Otherwise scribes employed any of the various nonverbal sentence patterns, such as AB, A *pw*, or A *pw* B. Pronouns that precede the interrogative are generally drawn from the independent series; those that follow from the dependent series.

-  *m* "Who?" or "What?"

   *jrj=j m* "What should I do?"

  Here *m* is the direct object of the Prospective *jrj*.

   *dd=tn n=f ḥr m* "For what reason is it that you give to him?"

Because *dd* is nominal, it throws emphasis on the prepositional phrase *ḥr m* ("on account of what?").

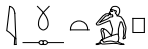
-  *sj* "Who?" or "What?"

   *ntk sj* "Who are you?"

  Note the use of the independent pronoun with *sj* in an AB nominal construction.

   *sj pw miw pn ꜥ3* "What is this great cat?"

-  *jšs.t* "What?"

   *jšs.t pw* "What is it?"

   *ꜥnḫ=k m jšs.t* "What would you live on?"

-  *ptr* "Who?"

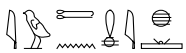
   *ptr sj* "Who is she?"

  Note the use of the dependent pronoun with *ptr* in an AB normal construction.

   *ptr rḫ mj Rꜥ* "Who is the one who knows like Rē?"

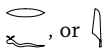
Here *rḫ* is a perfective active participle ("one who knows").

-  *jḫ* "What?"

   *jw=ṯn mj jḫ* "How are you?" (literally "You are like what?")

   *sḏd.t(w) md.t tn ḥr jḫ* "Why was this matter related?"

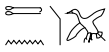
N.1. Often such questions are reinforced by one of the following particles, which are essentially emphatic: "indeed," "then," "therefore," and so on.

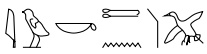
- , or  *rf* / *jrf*
- , or  *tr* / *tj*

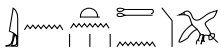
All of these particles are enclitic, which means that they "lean back into" the preceding word. Thus they are never sentence-initial.

 *šm=k rf ḥr sj wꜣ.t* "On what road then are you going?"

 *m tr ṯw* "Who are you, then?

 *Interrogative adverb*. Only one interrogative adverb is in common use in Middle Egyptian, and that is *ṯn* (above), meaning "where?" or "from where?" Like all adverbs, it can stand as the nonverbal predicate and falls to the end of the sentence.

 *jw=k ṯn* "Where are you?"

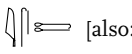
 *jj.n=tn ṯn* "From where did you come?"

### R-1.5. PARTICLES

Particles are small words inserted in the sentence to color or give extra nuance to the meaning of the formulation. English has few particles; two of the most common in colloquial speech is "like" and "man": "He was like tripping, man." Middle Egyptian uses particles of two types: *proclitic particles* (which stand first in their clause or sentence) and *enclitic particles* (which are post-positive—that, is they come second in the phrase that they modified, with the exception that they cannot come between two nouns in a bound genitive construction or between a verb and its suffix pronoun).

#### R-1.5.1. PROCLITIC

Most common and familiar are the particles *jw* and *mk*, which precede the Circumstantial *sḏm=f* in assertions of fact. Other particles, however, are considerably more emphatic. Among the most important of these are:

 [also: ] *jsṯ* / *jsk* "now then," "behold"

 *kꜣ* "next"

 *ḥr* "then," "now," "thus," "further"

 *ḥr m-ḫt* "now after," "later"

Study these examples:

 *jsṯ wj ḫd=j r W3s.t*

"See me as I am heading downstream to Thebes."

Like *mk*, the particle *jsṯ* takes a dependent pronoun.

 *k3 s3=k k3 s3=f k3 wˁ.w jm=sn*

"Next your son, then his son, then one of them."

 *ḫr wḫ3 sb3=f nb=f*

"Then the fool should teach his master."

Here *sb3=f* is Prospective.



*ḫr m-ḫt grḥ ḫpr.w ḥdj.t pw jrj.n nḏs*

"Now after night had arrived, the commoner sailed downstream."

### R-1.5.2. ENCLITIC

Examples of some enclitic particles (*rk / rf*) are already familiar from Lesson 16, in addition to *mj* ("please"), but there are numerous others. These particles are placed as close to the beginning of the sentence as possible. Generally they are the second or third word. Among the most important of these particles are:

-  *js* "indeed," "even," "after all," "in fact"

   *jnk js ḥq3 Pwn.t* "I am the ruler of Punt, after all."

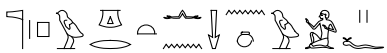
-  *ms* "surely," "indeed"

   *mk ms sj šm.tj* "Look, indeed she has gone off."

-  *swṯ* "but," "however"

   *nn swṯ qnj grḥ* "He is not, however, a brave man at night."

-  *grṯ* "moreover," "but"

   *nṯr pw grṯ nn snw=f*

  "He is a god, moreover, without equal."

-  *tr* "certainly," "indeed," "then"

   *tm=f tr sḏm(.w) ḫr m*

  "On account of what, then, does he not listen?"

## R-1.6. POSSESSIVE ARTICLES

To form the possessive article ("my," "your," "hers," "their," and so on), Middle Egyptian derives *nisba*-forms from the demonstrative series *p3*, *t3*, *n3*, which then take a suffix pronoun, meaning something like "the one of + his" and so forth.

Table R-1. Possessive Articles

| *Masculine* | *Feminine* | *Common Plural* |
|---|---|---|
|  *p3j=f* |  *t3j=f* |  *n3j=f* |
| "his" | "his" | "his" |

The possessive article is found immediately before the noun it modifies. The *nisba* portion of the phrase (*p3j*, and so on) agrees in gender and number with the thing possessed (the noun that the possessive article modifies), while the pronoun (*=f*, and so on) agrees in gender and number with the possessor.

 *p3j=j js* "my tomb"

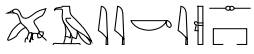
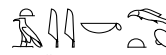
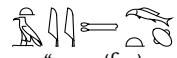
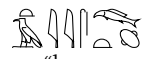
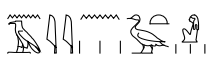
 *p3j=k js* "your tomb", and so on

Table R-2.

| | *Singular* | *Plural* |
|---|---|---|
| 1st person |  *t3j=j ḥ3.t* "my corpse" |  *t3j=n ḥ3.t* "our corpse" |
| 2nd person | | |
| *Masculine* |  *t3j=k ḥ3.t* "your (m.s.) corpse" |  *t3j=ṯn ḥ3.t* "your (pl.) corpse" |
| *Feminine* |  *t3j=ṯ ḥ3.t* "your (f.s.) corpse" | |
| 3rd person | | |
| *Masculine* |  *t3j=f ḥ3.t* "his corpse" |  *t3j=sn ḥ3.t* "their corpse" |
| *Feminine* |  *t3j=s ḥ3.t* "her corpse" | |

 *n3j=j ḏb⁶.w* "my fingers" [or:  *n3j=j n ḏb⁶.w*]

 *n3j=n s3.wt* "our daughters" [or: ] *and so on*

Take this example:



*jw mꜣ.n=f pꜣj=f jt tꜣj=f mw.t ḥnꜥ nꜣj=f msw*

"He saw his father and his mother, together with his children."

In pure Middle Egyptian the possessive forms *pꜣj=f* and so on are mostly to be found in vernacular texts, although they become more common in later Middle Egyptian. There is a slight difference in nuance, however, between writing *pr=f* and using *pꜣj=f pr*. The former always means "a house of his" (leaving open the possibility that he has others), while the latter always means simply "his house."

### R-1.7. IDIOMS WITH THE GENITIVAL *nj*

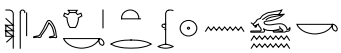
 *nj* In a few idioms or set phrases the genitival *nj* precedes either a verb or a prepositional phrase. The diction is formal and highfalutin, most commonly—though not exclusively—used as an epithet predicative of the king.

#### R-1.7.1. GENITIVAL *nj* + NOMINAL *sḏm=f / sḏm.n=f*

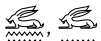
Nominal verb forms can appear after the genitival *nj* to form adverbial clauses, meaning "such as," "by means of," and forth.



*wnm=k špss.w n(j) dd nsw* "May you eat delicacies such as the king gives."

 *šms jb=k tr n(j) wnn=k*

"Follow your heart for the time of your existing" (that is, "as long as you live").

, For the irregular verb *wnn*, *wn* is the Nominal *sḏm.n=f* form, while *wnn* is Nominal *sḏm=f*. The last example is a good instance of a *sḏm=f* form that refers to time future.

#### R-1.7.2. GENITIVAL *nj* + PREPOSITIONAL PHRASE

In a few instances the genitival *nj* governs a prepositional phrase. Here *nj* + *preposition* + *noun* turns the phrase into an epithet. The most common of these idioms is *nj ḫr nsw* ("which are with the king"). It normally qualifies things received from the king or the favor of the king.

 *jnk pw jmꜣḫj n(j) ḫr nsw* "I am one honored by the king."

 *jw ḫm.n=f ḥs.wt=j n(j.w)t ḫr nsw*

"He did not know my favors from the king."

 *jw mꜣ.n=n ḫn.t=s n(j.t) tp jtrw*

"We saw her procession on the river."

Honorific transposition is common when the phrase mentions the king. Hence:

 is to be read *ḫr nsw*.

For further grammatical details, consult one of the reference grammars listed in the introductory matter to the lessons.

# R-2. TABLE OF BICONSONANTAL SIGNS

| Sign | Transliteration | Alternate Values |
|---|---|---|
|  | *ꜣw* | |
|  | *ꜣb* | *mr* |
|  | *jw* | |
|  | *jm* | *wn* |
|  | *jn* | |
|  | *jr* | |
|  | *js* | *jz* |
|  | *ꜥꜣ* | |
|  | *ꜥb* | |
|  | *ꜥḏ* | |
|  | *wꜣ* | |
|  | *wp* | |
|  | *wn* | — |
|  | *wn* | *jm* |
|  | *wr* | |
|  | *wḏ* | |
|  | *bꜣ* | |
|  | *bꜣ* | |
|  | *bḥ* | |
|  | *pꜣ* | |

| Sign | Transliteration | Alternate Values |
|---|---|---|
|  | *pr* | |
|  | *mꜣ* | |
|  | *mj* | |
|  | *mw* | |
|  | *mn* | |
|  | *mn* | |
|  | *mr* | |
|  | *mḥ* | |
|  | *ms* | |
|  | *mt* | |
|  | *nw* | |
|  | *nw* | |
|  | *nb* | |
|  | *nm* | |
|  | *nn* | |
|  | *nḥ* | |
|  | *ns* | |
|  | *nḏ* | |
|  | *rw* | |

| Sign | Transliteration | Alternate Values |
|---|---|---|
|  | *ḥꜣ* | |
|  | *ḥm* | |
|  | *ḥm* | |
|  | *ḥs* | |
|  | *ḥḏ* | |
|  | *ḫꜣ* | |
|  | *ḫꜥ* | |
|  | *ḫt* | |
|  | *ḫꜣ* | |
|  | *ḫn* | |
|  | *ḫn* | |
|  | *ḫr* | |
|  | *sꜣ* | |
|  | *sꜣ* | |
|  | *sw* | |
|  | *sn* | |
|  | *sk* | |
|  | *st* | |
|  | *šꜣ* | |

(*Continued*)

| Sign | Transliteration | Alternate Values | Sign | Transliteration | Alternate Values | Sign | Transliteration | Alternate Values |
|---|---|---|---|---|---|---|---|---|
|  | *šw* | |  | *kꜣ* | |  | *tm* | |
|  | *šn* | |  | *km* | |  | *tr* | |
|  | *šs* | |  | *gb* | |  | *tꜣ* | |
|  | *šd* | |  | *gm* | |  | *dꜣ* | |
|  | *qs* | |  | *tꜣ* | |  | *dw* | |
|  | *qd* | |  | *tj* | |  | *dr* | |

# R-3. TABLE OF TRICONSONANTAL SIGNS

| Sign | Transliteration |
|---|---|
|  | *jꜣm* |
|  | *jwn* |
|  | *jsw* |
|  | *jdn / sḏm* |
|  | *jdr* |
|  | *ꜥwt* |
|  | *ꜥpr* |
|  | *ꜥnḫ* |
|  | *ꜥrq* |
|  | *ꜥḥꜥ* |
|  | *ꜥšꜣ* |
|  | *wꜣḥ* |
|  | *wꜣs* |
|  | *wꜣḏ* |
|  | *wꜥb* |
|  | *wḥꜥ* |
|  | *wḥm* |
|  | *wsr* |
|  | *wsḫ* |
|  | *wšm* |
|  | *bꜣs* |
|  | *mꜣꜥ* |
|  | *mnw* |
|  | *msn* |
|  | *mḏḥ* |
|  | *nbw* |
|  | *nfr* |
|  | *nṯr* |
|  | *nḏm* |
|  | *rwḏ* |
|  | *ḥfn* |
|  | *ḥrj* |
|  | *ḥqꜣ* |
|  | *ḥtp* |
|  | *ḥꜣr / ṯmꜣ* |
|  | *ḥpr* |
|  | *ḥnt* |
|  | *ḫnt* |
|  | *ḫrp / sḫm* |
|  | *ḫrw* |
|  | *ḫsf* |
|  | *ḫnm* |
|  | *sꜣḥ* |
|  | *sjꜣ* |
|  | *sbꜣ / dwꜣ* |
|  | *spr* |
|  | *smꜣ* |
|  | *smn* |
|  | *snḏ* |
|  | *sḫm / ḫrp* |
|  | *sšm* |
|  | *stp* |
|  | *sḏm / jdn* |
|  | *šps* |
|  | *šmꜥ* |
|  | *šms* |
|  | *šsp* |
|  | *sšr* |
|  | *kꜣp* |
|  | *grg* |
|  | *tjw* |
|  | *ṯmꜣ / ḫꜣr* |
|  | *dwꜣ / sbꜣ* |
|  | *ḏꜥm* |
|  | *ḏbꜣ* |

# R-4. LIST OF BASIC PREPOSITIONS

 *jmjtw* between, in the midst of

 *jn* by (agent)

 *wpw-ḫr* separated from, except, but

 *m* in, on, with, from, as, consisting of, by [before a suffix: ]

 *m-ꜥ* together with, in the possession of, in the charge of, from, through

 *mj* like, according to, as well as

 *m-bꜣḥ* in the presence of

 *m-m* among

 *m-ḥꜣw* in the neighborhood of, at the time of

 *m-ḥꜣ.t* in front of, at the prospect of

 *m-ḥꜣw* in excess of

 *m-ḥꜣw-ḫr* in addition to, over and above, except

 *m-ḥrj-jb* in the midst of

 *m-ḫmt* in the absence of, without

 *m-ḫt* after, accompanying, accompanying

 *m-ḫnw* within, in, out of (for example, a room)

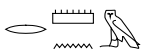
 *m-sꜣ* in the back of, behind, following after

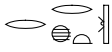
 *m-qꜣb* (*n*) in the midst of, in the folds of

 *r* to, toward, against, at the time of, concerning [sentence-initial: ]

 *r-ꜥ* beside

 *r-m3w (n)* in the sight of

 *r-mn-m* as far as

 *r-rḫt* to the knowledge of

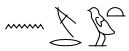
 *r-ḥ3.t* in front of, before (temporally and spatially)

 *r-s3* toward the back of, after (temporally)

 *r-gs* beside, at the side of, in the company of

 *n* to, for, because of, before [frequently written ]

 *n-jb* for the sake of, in order that

 *n-mrw.t* in order that [conjunction]

 *ḥ3* behind, around

 *ḥnꜥ* together with, and

 *ḥr* upon, from (provenance), at

 *ḥr-ḫw* in exclusion of, except

 *ḥr-s3* toward the back of, upon, outside, after

 *ḫft* in front of, in accordance with, as well as, at the time of, when

 *ḫft-ḥr* in front of, before (a person or thing)

 *ḫnt* in front of, among

 *ḫr* with, near, under (a king), to (a person), by (agent)

 *ḫt* through, pervading

 *ḫr* under, carrying (a load)

 *ḫr-ꜥ* under the hand of, in charge of

 *ḫr-ḥ3.t* before (spatially and temporally), in front of (superior in rank, in procession)

 *tp* upon

 *tp-ꜥ* before [conjunction]

 *ḏr* since

# R-5. TABLES OF VERBS

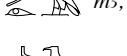
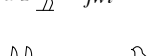
## R-5.1. ACTIVE VOICE

| *Main Sentences* | *Affirmative* | *Negative* |
|---|---|---|
| Circumstantial | | |
| Present | *jw prj=f* | *n prj.n=f* |
| Past | *jw prj.n=f* | [Old Indicative] |
| Nominal | | |
| Present | *prr=f* | *tm=f prj.w* |
| Past | *prj.n=f* | *tm.n=f prj.w* |
| Prospective | | |
| Future | *prj=f* | *nn prj=f* |
| Subjunctive | *prj=f* | *tm=f prj.w* |
| Old indicative | | |
| Past | | *n prj=f* |
| Imperative | *prj* | *m prj.w* |
| Other forms | | |
| | *prj.t=f* | *tm.t=f prj.w* |
| | *prj.jn=f* | *tm.jn=f prj.w* |
| | *prj.ḫr=f* | *tm.ḫr=f prj.w* |
| | *prj.kꜣ=f* | *tm.kꜣ=f prj.w* |
| Pseudoverbal | | |
| Present | *jw=f ḫr prj.t* | *jw=f ḫr tm prj.t* |
| Future | *jw=f r prj.t* | *jw=f r tm prj.t* |

## R-5.2. PASSIVE VOICE

| *Main Sentences* | *Affirmative* | *Negative* |
|---|---|---|
| Circumstantial | | |
| Present | *jw prj.tw=f* | *n prj.n.tw=f* |
| Past | *jw prj.w=f* | *n prj.w=f* |
| Future | *jw.tw r prj.t* | *nn prj.tw=f* |
| Nominal | | |
| Present | *prr.tw=f* | *tm.tw=f prj.w* |
| Past | *prj.n.tw=f* | *tm.n.tw=f prj.w* |
| Prospective | | |
| Future | *prj.tw=f* | |
| Subjunctive | *prj.tw=f* | |

## R-5.3. MUTABLE AND IRREGULAR VERBS

| *3rd Weak* | *2nd Gem.* | *rdj* | *jnj* | *m33* | *wnn* | *jj / jw* |
|---|---|---|---|---|---|---|
| SUFFIX CONJUGATION | | | | | | |
| Circ. |  *prj* |  *ꜥnn* |  *rdj* |  *jnj* |  *m33* |  *wn* |  *jj*,  *jw* |
| Nom. |  *prr* |  *ꜥnn* |  *dd* |  *jnn* |  *m33* |  *wnn* |  *jw* |
| Pros. |  *prj* |  *ꜥn* |  *dj* |  *jnt* |  *m3*,  *m3n* |  *wn* |  *jwt* |
| Indicative |  *prj* |  *ꜥn* |  *dj*,  *rdj* |  *jnj* |  *m3*,  *m3n* |  *wn* |  *jj*,  *jw* |
| *Sḏm.n=f* |  *prj.n* |  *ꜥn.n* |  *rdj.n* |  *jnj.n* |  *m3.n* |  *wn* |  *jj.n* |
| STATIVE | | | | | | | |
| |  *prj-* |  *ꜥn-* |  *rdj-*,  *dj-* |  *jnj-* |  *m3-* |  *wn-* |  *jj-* |
| | | | | | | |  *jw-* |
| INFINITIVE | | | | | | | |
| |  *prj.t* |  *ꜥnn* |  *rdj.t* |  *jnj.t* |  *m33*, |  *wnn* |  *jw.t* |
| | | | | |  *m3*,  *m3n* | |  *jj.t* |
| IMPERATIVE | | | | | | | |
| |  *prj* |  *ꜥn* |  *jmj* |  *jnj* |  *m3*,  *m33* | |  *mj* |

# R-6. VOCABULARY

## R-6.1. EGYPTIAN–ENGLISH

### *3*

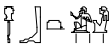
 *3* Egyptian vulture (n.)

 *3.t* minute, instant (n.)

 variant  *3jt* to whiten, or blanch (v. 3-lit.)

 *3w* long [of space] (adj.); length [of space] (n.)

 *3bw* ivory (n.)

 *3b.t* family, clan (n.)

 *3bd* month (n.)

 *3bḏw* Abydos (n. loc.)

 *3pd* duck, bird (n.)

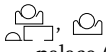
 *3m* to burn, burn up (v. 2-lit.: trans. and intrans.)

 *3ḥ.t* field, arable land (n.)

 *3ḫ* glorious, splendid; beneficial, useful profitable (adj.)

 *3ḫ* transfigured spirit (n.)

 *3ḫ.t* inundation [summer] (n.)

 *3ḫ.t* the horizon; the tomb of a king, palace (n.)

 *3s.t* Isis (proper n.)

 *3tp* to load (v. 3-lit.)

 *3tpw* load, cargo (n.)

### *j*

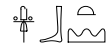
 *=j* suffix pronoun (first-person sing.)

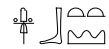
 *j* marker of the vocative: "O!"

 *j* to say (v. unilateral)

 *j* (1) morphological marker for the prospective *sḏm=f* in 3rd weak verbs
(2) morphological marker for the *sḏm(w)* = *f* passive in 3rd weak verbs
(3) marker for the perfect passive participle
(4) marker for the imperfect active participle

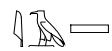
 *j3.t* appointed office, function, position (n.)

 *j3b.t* the East, the left side (n. loc.)

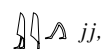
 *j3bt.t* the East (n. loc.)

 *j3rr.t* grapes (mass n.)

 *j3rr.t* vine (n.)

 *j3ś* to summon, call (v. 3-lit.)

 *j3q.t* vegetables, leeks (mass n.)

 *jj,* to come, to return (v. intrans.; irregular)

 *jw* to come, to return (v. intrans.; irregular)

 *jʿj* to wash (v. trans.; 3rd weak)

 *jʿr.t* Uraeus (n.)

 *j3ḫ* moon (n.)

 *jw* sentence particle: (1) used to begin a statement of fact (2) used to form circumstantial clauses when the subject is a pronoun

 *jw* island (n.)

 *Jw-snb*(.*w*) Iuseneb (proper n.)

 *jwf* flesh, meat, vagina; body part in, generally (n.)

 *Jwnw* Heliopolis (n. loc.)

 *jws3w* masturbator (of Atum) (n.)

 *jwtj* negative relative adj.

 *jwd* to separate, divide (v. 3-lit.: trans.)

 *jwdnb iwdeneb*-oil

 *jb* heart; mind understanding, intelligence; will, desire, mood (n.)

 *jb* to wish, think, feel suppose (v. 2-lit.)

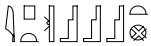
 *jb* one who is thirsty (n. < participle)

 *jbj* to thirst (v. 3rd weak); to thirst after something (v. trans.)

 *jbj ibi*-oil (n.)

 *jp.t* private apartments; harem (n.)

 *jp.t* oipe, 4 heqats [dry measure]

 *Jp.t-s.wt* Karnak (n. loc.)

 *jpn* demonstrative [near] (masc. pl.)

 *jpn* variant of 

 *jptn* demonstrative [near] (fem. pl.)

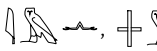
 *jfd.t* quartet (n.)

 *jm* there, therein, therewith, therefrom (adv.) [see prep.  ]

 *jmꜣḫ* veneration, reverence (n.)

 *jmꜣḫj* honored, venerated (adj.)

 *jmj* give!, put!, cause! [imperative of *rdj*]

 *jmj* auxiliary verb in complex negation: to not do (v. 3-lit.)

 *jmj* which/who is in (*nisba*-adj. from *m*)

 (*j*)*m*(*j*)-*r* overseer (n.)

 *jm*(*j*).*t-pr* inventory (n.)

 *Jmn* Amun (proper n.)

 *Jmn-ḥtp* Amunhotep (proper n.)

 *jmn.t* the West (n. loc.)

 *jmnt.t* the West (n. loc.)

 *jn* (1) by, through—indicating agency in the passive voice (prep.)
(2) indicator of the subject of a cleft sentence—in the participial statement
(3) *-jn* affix for the *sḏm.jn=f* conjugation

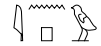
 *jn* interrogative particle

 *jn jw* interrogative particles

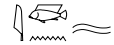
 *jnj* to bring, fetch (v. 3rd weak)

 *Jn*-(*j*)*t*(*j*)=*f* Intef (proper n.)

 *jnw* produce, tribute (n.)

 *Jnpw* Anubis (proper n.)

 *jnn* independent pronoun (first person pl.)

 *jnḥ* eyebrows (n.)

 *jnk* independent pronoun (1 sing.)

 *jr* (1) as to, if (nonenclitic particle)
(2) focalizer used to introduce nominal elements at the beginning of a sentence
(3) particle that introduces the protasis of a condition*: Jr + prospective sḏm=f*

 *jrj* to do, make, cultivate, spend time (v. 3rd weak)

 *jr.t* eye (n.)

 *jrj* thereof, thereto (*nisba*-adj. from prep. *r*); act in the capacity as (+ *m*/*r*)

 (*j*)*r*(*j*)-*pˁ.t* hereditary prince (n. title)

 *jrj-ḫ.t* administrator (n.)

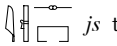
 *jrp* wine (mass n.)

 *jrf* enclitic particle used for emphasis

 *jrt.t* milk (mass n.)

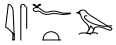
 *jḫ* (1) so that, therefore (nonenclitic particle) [requests; clause of future consequence]
(2) interrogative pronoun: "what?"

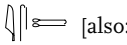
 *js* enclitic particle: after all, indeed, even, in fact;  + *sḏm.n=f* unless he hears

 *js* tomb, mastaba, grave (n.)

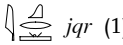
 *js* go! [irregular imperative]

 *jsw.t* crew (n.)

 *jsf.t* disorder, chaos, falsehood, crime (n.)

 [also: ] *jst / jsk* proclitic particle: "now then," "behold"

 *jšs.t* interrogative pronoun: "what?"

 *jqr* (1) skillful, trusty, trustworthy, excellent, superior in rank (adj.)
(2) wealth, virtue, excellence (n.)

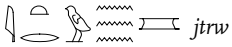
,  *jt* father (n.)

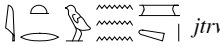
 *jt* barley (mass n.)

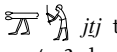
,  *jtj* sovereign (n.)

 *Jtm* Atum (proper n.)

 *jtn* the sun disk (n.)

 *jtrw* river, the Nile (n.)

 *jtrw* schoenus
[linear measure: 20,000 cubits]

 *jtj* to take possession of, carry off (v. 3rd weak)

## 

 *ꜥ* (1) arm (n.)
(2) district (n.)

 *ꜥ.t* limb (n.)

 *ꜥ.t* room, chamber (n.)

 *ꜥ3* (1) great, large, grand (adj.)
(2) to be great or plentiful (v.)
(3) greatness (n.)

 *ꜥ3* ass, donkey (n.)

 *ꜥ3* here (adv.)

 *ꜥ3ꜥ* (1) sperm, ejaculation (n.)
(2) to ejaculate (v. 3-lit.)

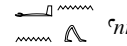
 *ꜥ3m* Asiatic (proper n.)

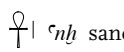
 *ꜥ3g* to beat (v. 3-lit.)

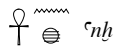
 *ꜥb* to comb (v. 3-lit.)

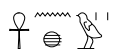
 *ꜥmq* to rape (v. 3-lit.)

 *ꜥn.wt* fingernails (n.)

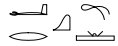
 *ꜥnn* to turn back, come back, return (v. 2nd gem.)

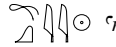
 *ꜥnḫ* sandal strap (n.)

 *ꜥnḫ* (1) life (n.)
(2) to live (v.)

 *ꜥnḫ.w* the Living (n.)

 *ꜥntjw* myrrh (n. mass)

 *ꜥrq* to bend (v. 3-lit.)

 *ꜥrqj* last day of the month

 *ꜥḥ* palace (n.)

 *ꜥḥ3* to fight (v. 3-lit; + *r* against)

 *ꜥḥꜥ* to stand upright (v. 3-lit.)

 *ꜥḥꜥ.n* auxiliary verb introducing narrative past tense verbs

 *ꜥš3* many, numerous (adj.)

 *ꜥq* to enter; set [of the sun] (v. 2-lit.)

 *ꜥq.w* food (mass n.)

 *ꜥḏ* to be safe (v. 2-lit.)

##  *W*

 *.w* (1) masc. pl. ending (nouns, adjectives, participles, and so forth)
(2) stative ending third-person sing. masc. and third-person pl. masc./fem.
(3) affix for the negatival complement
(4) affix for the *sḏm*(*w*)*=f* passive
(5) marker for the perfect passive participle
(6) marker for the imperfect active participle
(7) marker for the imperfect relative masc.

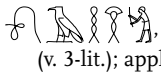
 *w3j* (1) far, distant (adj.)
(2) to be far away, at a distance (v. 3rd weak)
(3) from afar, long ago (adv.)

 *wꜣ* to brood (v. 2-lit.)

 *wꜣ.t* road, way (n.)

 *wꜣw* wave, surf (n.)

 *W3w3.t* Northern Nubia (n. loc.)

 *wꜣḥ* (1) to put or lay down (v. 3-lit.); apply a remedy; multiply (math)
(2) enduring, long-lived (adj. < participle)

 *wꜣs* dominion (n.)

 *W3s.t* Thebes (n. loc.)

 *wꜣḏ* (1) to be green, fresh, hale, flourishing (v. 3-lit.)
(2) young, flourishing, healthy (adj. < participle)

 *wꜣḏ-wr* the "Great Green"; sea, ocean [?] (n.)

 *wj* dependent pronoun (first-person sing.)

 *-wj* exclamatory "How!" (after adjectives)

 *.wj* ending for the masc. dual (nouns, adjectives, participles, and so on)

 *wj* mummy case (n.)

 *wjꜣ* bark [of a god, king] (n.)

 *.wjn* stative ending (first-person pl. masc./fem.)

 *wꜥ* one (number)

 *wꜥ.tj* sole, unique (adj.)

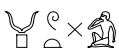
 *wꜥj* to be alone (v. 3rd weak)

 *wꜥꜣ* curse (n. and v. 3-lit.)

 *wꜥb* pure (adj.)

 *wbn* to shine (v. 3-lit.)

 *wpj* to open (v. 3rd weak)

 *wpw.t* message, mission, business (n.)

 *wpw.tj* messenger, agent (n.)

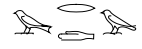
 *wnw.t* hour (n.)

 *wnm* to eat (v. 3-lit.)

 *wnn* to be (v. irregular)

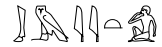
 *wr* great (adj.)

 *wr.t* very (adv.)

 *wrḏ* to be tired (v. 3-lit.)

 *wḫꜥ* fisherman, fowler (n.)

 *wḥm* to repeat (v. 3-lit.)

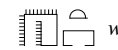
 *wḥmj.t* renewed howling [?] (n.)

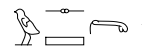
 *wḫꜣ* fool, know-nothing (n.)

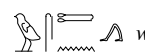
 *Wsjr* Osiris (proper n.)

 *wsr* strong, powerful (adj.)

 *wsḫ* width, breadth (n.)

 *wsḫ.t* forecourt (n.)

 *wsš* to urinate (v. 3-lit.)

 *wsṯn* to stride (v. 4-lit.)

 *wšb* (1) to answer (v. 3-lit.)
(2) answer, response (n.)

 *wšn* wring the neck (v. 3-lit.)

 *wšd* to question [about: *ḥr*] (v. 3-lit.)

 *.wt* ending for the fem. pl. (nouns, adjectives, participles, and so on)

 *wt* embalmer (n. m.)

 *wtṯ* to beget; to bear a child (v. 3-lit.)

 *wḏj* to place, put, lay (v. 3rd weak)

 *wḏf* to delay, stall (v. 3-lit.)

 *wḏ* (1) to order, command (v. 2-lit.)
(2) order, command (n.)

 *wḏ-nsw* royal edict (n.)

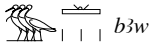
 *wḏꜣ* (1) to be well, uninjured (v. 3-lit.)
(2) hale, uninjured, prosperous (adj. < participle)

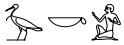
 *wḏ3* to proceed, go (v. 3-lit.)

 *wḏ‘* to cut, judge, decide (v. 3-lit.)

## *b*

 *b3* *ba*-soul (n.)

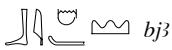
 *b3w* power (n.)

 *b3k* servant, slave (n.)

 *b3k.t* servant woman, slave (n.)

 *bj.t* bee (n.)

 *bj.tj* the one of the bee; king of Lower Egypt (*nisba*-adj.; title)

 *bj3* mine(s) (n.)

 *bj(3).w* wonders, marvels

 *bjn* bad, evil (adj.)

 *bjk* falcon (n.)

 *bw* place, thing, matter (n.)

 *bw-m3‘* truth (n. phrase)

 *bw-nb* everyone (n. phrase)

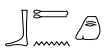
 *bw-nfr* good, goodness (n. phrase)

 *bw.t* abomination, taboo (n.)

 *bnbn* erection (n.)

 *bnr* sweet, pleasant (adj.)

 *bḥs* to hunt (in the wild) (v. 3-lit.)

 *bṯn* to be disobedient (v.)

## *p*

 *P* Buto (n. loc.)

 *p.t* sky (n.)

 *p3* demonstrative [known] (masc. sing.)

 *p3j=f*, possessive article: his, and so on

 *p3w* auxiliary verb: to have done in the past (v. 3rd weak)

 *p3w.t* primeval age (n.)

 *p3w.tjw* primeval ones (n.)

 *p‘.t* patricians; mankind (n.)

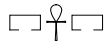
 *pw* (1) particle following a noun in a bipartite or tripartite nominal sentence
(2) demonstrative adjective “this”

 *Pwn.t* Punt (n. loc.)

 *pf* demonstrative [far] (masc. sing.)

 *pn* demonstrative [near] (masc. sing.)

 *pr* house (n.)

 *pr-‘nḫ* scriptorium, library (n.)

 *pr-mḏ3.t* library (n.)

 *pr-nsw* palace (n.)

 *prj* to go or come out (v. 3rd weak)

 *prj.t* a going forth, procession (n.)

 *prj.t* winter (n.)

 *prj.t* 26th day of the lunar month (date)

 *prj.t* housemaid (n.)

 *prj.t* fruit (n.)

 *prj.t* rising [for example, of a star] (n.)

 *prj.t-ḫrw* invocation offering (n.)

 *pḥ* to reach; to end by doing something (v. 2-lit.)

 *pḥ.wj* hind parts, rear, back, anus; end, far borderlands (n.)

 *pḥtj* power, strength (n.)

 *pḫr.t* circle (n.)

 *pḫr.t* remedy (n.)

 *psḏ* the number nine

 *psḏ.t* group of nine, Ennead (n.)

 *psḏ.t* the Nine Bows (proper n.)

 *ptr* interrogative pronoun: "who?"

 *Ptḥ* Ptah (proper n.)

##  *f*

 =f suffix pronoun (third-person sing. masc.)

 *fȝj* (1) to rise, arise (v. 3rd weak)
(2) to weigh (v. 3rd weak)

 =*fj* suffix pronoun (third-person dual. masc.)

 *fnḏ* nose (n.)

 *fgn* to defecate (v. 3-lit.)

##  *m*

 *m* in, with, by means of, from, out of, among, as (prep.);  *jm* + suffix pronoun

 *m* (vetitive) *m* + negatival complement

 *m* (1) please [particle]
(2) interrogative pronoun *who?*

 *m who?* or *what?* (interrogative)

 *m* take! [irregular imperative]

 *m-ʿ* together with, in possession of, in charge of, through, to (prep.)

 *m-bȝḥ* in front of, before (prep.)

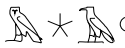
 *m-ḥr(j)-jb* in the midst of (prep.)

 *m-ḫt* after; before (prep.)

 *m-ḫnw* within (prep.)

 *m-sȝ* following after; insofar as (prep.)

 *m-sf* yesterday (adv.)

 *m-dwȝw* tomorrow (adv.)

 *mȝj* lion (n.); variant pl. 

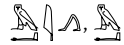
 *mȝȝ* to see, to look at (v. 2-gem. irregular)

 *mȝʿ* true, righteous, just (adj.)

 *mȝʿ.t* truth, order, justice (n.)

 *Mȝʿ.t* Maʿat (proper n.)

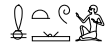
 *mj* like (prep.)

 *mj* "come!" [imperative of *jj / jw*]

 *mjw* cat (n.)

 *mjn* today (adv.)

 *mjt.t* likeness (n.)

 *mjtw* [an] equal (n.)

 *mʿkȝ* brave (adj.)

 *mw* water (n.)

 *mw nṯrj* divine semen (n.)

 *mw.t* mother (n.)

 *m(w)t* (1) to die, perish (v. 3-lit.)
(2) death (n.)

 *m(w)t* dead person (n.)

 *mmj* giraffe (n.)

 *mn* to be firm, established, enduring (v. 2-lit.)

 *mn* take! [irregular imperative]

 *Mn-nfr* Memphis (proper n.)

 *mnj* to moor (strong v. 3-lit.)

 *mnj.t* mooring-post (n.)

 *mnw* monument (m.)

 *mnmn* to move rapidly, to quake (v.)

 *mnmn.t* cattle (mass n.)

 *mnḫ* excellent, efficient (adj.)

 *mnḫ.t* linen, cloth (n. mass)

 *Mnṯw* Montu (proper n.)

 *Mnṯw-nḫt* Montunakhte (n. proper)

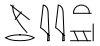
 *mnḏ* breast (female or male) (n.)

 *mr* canal (n.)

 *mr* pyramid (n.)

 *mr* (1) bad, painful (adj.)
(2) to be ill, diseased (v. 2-lit.)

 *mrj* to want, desire, like, love (v. 3rd weak)

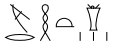
 *mrj.t* shore, a bank along the shore (n.)

 *Mrj.t* Merit (proper n.)

 *Mrw* Meru (proper n.)

 *mrw.t* desire, love (n.)

 *mrrj.t* a clump or cluster (n.)

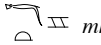
 *mrḥ.t* unguent (n.)

 *mḥ* prefix for ordinals over ten

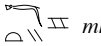
 *mḥ* cubit (n.)

 *mḥ-tȝ* centaroura [land measure]

 *mḥ* to fill, complete, finish (v. 2-lit.)

 *mḥ.t* the North (n. loc.)

 *mḥ(j).t* north wind (n.)

 *mḥ.tj* northern (*nisba*-adj.)

 *mḥ.tjw* inhabitants of Lower Egypt (n.)

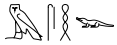
 *mḫȝ.t* scale, balance (n.)

 *ms* surely, indeed (enclitic particle)

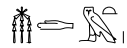
 *ms* child (n.)

 *ms* (+ *n*) present, bring to (v. 2-lit.)

 *msj* bear, give birth (v. 3rd weak)

 *msḫ* crocodile (n.)

 *mstp.t* bier (n.)

 *msḏm.t* black eye-paint (n. mass)

 *msḏj* to hate, dislike (v. 4th weak)

 *msḏr* ear (n.)

 *mšʿ* soldiers, army, infantry (n.)

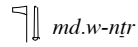
 *mk* nonenclitic particle

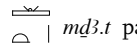
 *mt* penis (n.)

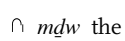
 *mtw.t* (1) semen (n. mass)
(2) poison (n. mass)

 *mdw* speech, words (n.)

 *mdwj* to speak (v. 4th weak)

 *md.w-nṯr* hieroglyphs (n.)

 *mḏȝ.t* papyrus scroll, book-roll (n.)

 *mḏw* the number ten

##  *n*

 *n* to, for, in, because (prep.)

 *.n* suffix marker for *sḏm.n=f*

 *n* negative particle

 *=n* suffix pronoun (first-person pl.)

 *n* dependent pronoun (first-person pl.)

 *n-mrw.t* in order that (prep.)

 *nȝ* demonstrative [known] (pl.)

 *nj* genetival adjective (*nisba*-form)

 *-nj* indefinite suffix pronoun

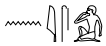
 *Nj-sw.t bj.tj* King of Upper and Lower Egypt (title); literally "he of the sedge and the bee"

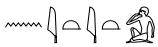
 *njw.t* mound of settlement, city (n.)

 *njw.tj* local (adj.)

 *n js* negative particles

 *n . . . js* negative particles

 *njs* to call, summon (v. 3-lit.)

 *njtjt* to stammer (v. 4-lit.)

 *nʿj* to travel, cross over by boat (v. 3rd weak)

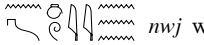
 *-nw* suffix for ordinal numbers under ten

 *nw* demonstrative [known]

 *nw* hunter (n.)

 *Nw.t* Nut (proper n.)

 *nw.t* adze

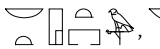
 *nwj* watery flood (n.)

 *nwj.t* water (of canal, and so forth) (n.)

 *nb* all, every, each (adj.)

 *nb* lord, master, owner (n.)

 *nb.t* mistress

 *Nb.t-ḥw.t* Nephthys (proper n.)

 *nb.tj* Two Ladies (royal title)

 *nb-ʿnḫ* sarcophagus (n.)

 *nbw* gold (n. mass)

 *nf* demonstrative [far]

 *nf* wrong, wrong-doing, error (n.)

 *nfr* (1) beautiful, good (adj.)
(2) beauty (n.)

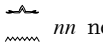
 *Nfr.t* Nofret (proper n.)

 *Nfr.w-Rʿ* Neferure (proper n.)

 *nm* who? (interrogative)

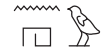
 *nm* knife (n.)

 *nmw* dwarf (n.)

 *nn* negative particle

 *nn* demonstrative [near]

 *nr.t* vulture (n.)

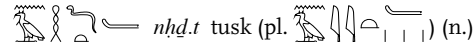
 *nhw* loss (n.)

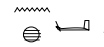
 *nhm* to yell (v. 3-lit.)

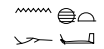
 *nhmhm* to yell loudly (v. 5-lit.)

 *nḥm* to save, rescue, carry off (v. 3-lit.)

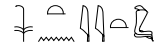
 *nḥḥ* eternity (n.)

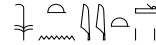
 *nḥḏ.t* tusk (pl. ) (n.)

 *nḫ* to protect (v. 2-lit.)

 *nḫt* (1) victory (n.)
(2) strong (adj.)

 *Nḫt* Nakht (proper n.)

 *nsj.t* queen (n.)

 *nsj.t* kingship (n.)

 *nsw* [*nj-sw.t*] king (n.)

 *nšnj* tempest (n.)

 *nqw.t* ripe sycamore figs (n. mass)

 *nk* to copulate, have sexual relations (v. 2-lit.)

 *nkk* male who is sexually penetrated; catamite (n.)

 *ntj* who, which [relative adj.]

 *ntf* independent pronoun (third-person pl. masc.)

 *ntk* independent pronoun (second-person sing. masc.)

 *nts* independent pronoun (third-person sing. fem.)

 *ntsn* independent pronoun (third-person pl.)

 *ntṯ* independent pronoun (second-person sing. fem.)

 *ntṯn* independent pronoun (second-person pl.)

 *nṯr* god (n.)

 *nṯr.t* goddess (n.)

 *nṯrj* divine (*nisba*-adj.)

 *nṯrj* divine rope (n.)

 *nṯrj* divine sanctuary (n.)

 *nṯr(j).t* the divine eye (n.)

 *Ndjꜣ* Nedya (n. loc.)

 *nḏ* protection (n.)

 *nḏ.tj* protector (n.)

 *nḏm* sweet of flavor/odor (adj.)

 *nḏr* to grab, hold fast (v. 3-lit.)

 *nḏs* little, small (adj.)

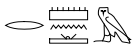
##  *r*

 *r* toward, at, concerning, more than, in order to, until (prep.)

 *r* mouth, door, opening, entrance, speech, spell (n.)

 *r-pw* or ( conjunction)

 *r-pr* temple, chapel (n.)

 *r-mn-m* as far as, down to (prep.)

 *r-sꜣ* after (prep., conjunction)

 *r-ḏr=f* in its entirety (adv.)

 *r.wj* two-thirds

 *rᶜ* sun, day (n.)

 *Rᶜ* Re (proper n.)

 *Rᶜ-ms* Ramose (proper n.)

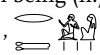
 *rᶜ nb* every day (adv.)

 *rw* lion (n.)

 *rwtj* outside (adv.)

 *rf* enclitic particle used for emphasis

 *rm* fish (n.)

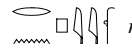
 *r(m)ṯ* person, human being (n.); often pl. for sing.: , 

 *rn* name (n.)

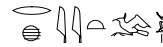
 *rn wr* Great Name [i.e., royal titulary] (n.)

 *rnnw.t* exultation (n.)

 *rnp.t* year (n.)

 *rnpj* to be or grow young (v. 4th weak)

 *rḫ* to learn, experience (v. 2-lit.)

 *rḫj.t* subjects of the king, common folk, mankind (n.)

 *rs* enclitic particle used for emphasis

 *rsj* southern (adj.)

 *rsw* the South (n. loc.)

 *ršw* joyful (adj.)

 *ršw* to rejoice (v. 3rd weak)

 *ršw.t* joy (n.)

 *rk* enclitic particle used for emphasis

 *rk* time (n.)

 *rd* leg (n.)

 *rd* to grow (v. 2-lit.)

 *rdj* (1) to give (v. irreg.)
(2) to put, place (v. irreg.)
(3) *rdj* + prospective *Sḏm=f*: to cause to, to make someone do something, to have someone do something, to let someone do something

 *Rdḏd.t* Redjedet (proper n.)

##  *h*

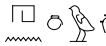
 *hꜣj* to go/come down, descend, return (v. 3rd weak)

 *hꜣw* lifetime, epoch, age; vicinity (n.)

 *hꜣb* to send (v. 3-lit.)

 *hj* marker of the vocative: "Ho!"

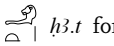
 *hj* husband (n.)

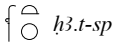
 *ḥnw* “*ḥin*” (n.) [liquid measure]

 *ḥrw* day, daytime (n.)

## *ḥ*

 *ḥ3* proclitic particle—polite request

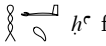
 *ḥ3.t* forehead, forepart, vanguard (n.)

 *ḥ3.t-sp* regnal year (n.)

 *ḥ3.tj-ʿ* count, local governor, mayor (n.)

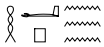
 *ḥ3w* excess, exaggeration (n.)

 *ḥ3t.t* bow-warp [of a ship] (n.)

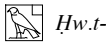
 *ḥʿ* flesh (n.); pl.: “body”

 *ḥʿj* to be excited (v. 3rd weak)

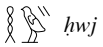
 *ḥʿw* cargo boat (n.)

 *ḥʿpj* the Nile flood, inundation (n.); god: Hapy (proper n.)

 *ḥw.t-nṯr* temple estate (n.)

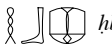
 *Ḥw.t-Ḥr* Hathor (proper n.)

 *ḥwj* to beat, strike, drive in (v. 3rd weak)

 *ḥwj* proclitic particle—polite request

 *ḥwj-3* proclitic particle—polite request

 *ḥwj.t* rain (n.)

 *ḥb* festival (n.)

 *ḥb.t* ritual book (n.)

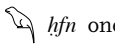
 *ḥbs* garment, clothing (n.)

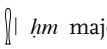
 *Ḥp* Apis bull (proper n.)

 *ḥpt* (1) embrace (n.)
(2) to embrace (v. 3-lit.)

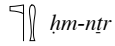
 *ḥf3.t* female snake (n.)

 *ḥf3w* snake (n.)

 *ḥfn* one hundred thousand (number)

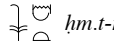
 *ḥm* majesty, incarnation (n.)

 *ḥm* slave (n.)

 *ḥm-nṯr ḥm-nṯr* priest (n.)

 *ḥm.t* female slave (n.)

 *ḥm.t* woman, wife (n.)

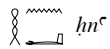
 *ḥm.t-nsw* wife of the king, queen (n.)

 *ḥm.t-nṯr* priestess

 *ḥmw* steering oar (n.)

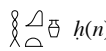
 *ḥmsj* to sit, dwell (v. 4th-weak)

 *ḥmtw* the number three

 *ḥnʿ* with (prep.)

 *ḥnn* penis (n.)

 *Ḥnnjt-Km* Henenit the Black (proper n.)

 *ḥ(n)q.t* beer (n.)

 *Ḥr(w)* Horus (proper n.)

 *Ḥr-nbw* Golden Horus (royal title)

 *ḥr* face (n.)

 *ḥr* upon, in, at, from, through, and, on account of, concerning (prep.)

 *ḥr nb* everyone (n. phrase)

 *ḥr-ḫw* in exclusion of, except (prep.)

 *ḥrj* chief, supervisor (n.)

 *ḥrj-jb* in the middle of (prep.)

 *ḥrj-sšt3* initiate (n.)

 *ḥrj-t3* survivor (n.)

 *ḥr(j)-tp* (1) chief, headman, master (n.);
(2) having authority over (adj.)

 *ḥr(j).t-jb* wish, desire (n.)

 *ḥr(j).t-mw* boat (n.)

 *ḥrj(.t)-tp* wig (n.)

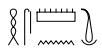
 *ḥḥ* one million (number)

 *ḥḥ* to break the force (v. 2-lit.)

 *ḥḥj* to seek (strong v. 3-lit.)

 *ḥs* excrement (n.)

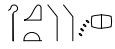
 *ḥsj* to favor, praise (v. 3rd weak)

 *ḥsmn* (1) menstruation (n.)
(2) to menstruate (v. 4-lit.)

 *ḥsq* to cut off (for example, a hand, head, and so on) (v. 3-lit.)

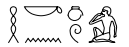
 *ḥqꜣ* ruler (n.)

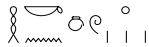
 *ḥqꜣ.t* heqat [dry measure]

 *ḥqꜣ.tj* double heqat [dry measure]

 *ḥ.qrw* "hunger (n.);
also:  *ḥqr*

 *ḥkꜣ* magic (n.)

 *ḥknw* thanks, thanksgiving (n.)

 *ḥknw hekenu*-oil (n.)

 *ḥtp* (1) peace (n.)
(2) to be pleased, be at peace, satisfy, please (v. 3-lit)

 *ḥtp* offering (n.)

 *ḥtp.(w)t* offering(s) (n.)

 *ḥtꜣ* sail (n.)

 *ḥḏ* to be white, to be bright, lighten (v. 2-lit.)

 *ḥḏ* silver, money (mass n.)

 *ḥḏ.t* the White Crown [of upper Egypt] (proper n.)

 *ḥḏ-tꜣ* dawn (n.)

##  *ḫ*

 *ḫ.t* thing, things, something (n.)

 *ḫ.t nb.t* everything (n. phrase)

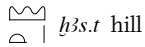
 *ḫ.t* fire (n.)

 *ḫꜣ* one thousand (number)

 *ḫꜣ-tꜣ* decaroura [land measure] (n.)

 *ḫꜣwj* night (n.)

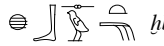
 *ḫꜣm* to lower, bend (v. 3-lit.)

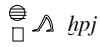
 *ḫꜣs.t* hill country, foreign land (n.)

 *ḫꜣs.tjw* foreigners (n. pl. *nisba*)

 *ḫʿw* appearance in glory (n.)

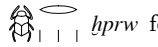
 *ḫʿw* crown (n.)

 *ḫbsw.t* beard (of a god) (n.)

 *ḫpj* to wander, travel (v. 3rd weak)

 *ḫpr* to evolve, happen, occur, come into being (v. 3-lit.)

 *ḫprr* dung beetle (n.)

 *ḫprw* form, shape, transformation (n.)

 *ḫft* opposite, against (prep.)

 *ḫft-ḥr* before, in front of (prep.)

 *ḫftj* enemy (n.)

 *ḫm* be ignorant of, be unconscious of (v. 2-lit.)

 *Ḫmnw* Hermopolis (n. loc.)

 *ḫnms* friend (n.)

 *ḫnt* (1) front (n.)
(2) in front of (prep.)

 *ḫnt* face (n.)

 *ḫntj* foremost (*nisba*-adj.)

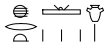
 *ḫntj* to sail upstream (v. 4th-weak)

 *ḫr* with, by, near; under [a king's reign]; [speak] to, before (prep.)

 *.ḫr* verbal affix for the *sḏm.ḫr=f*

 *ḫr* then, now, thus, further (proclitic particle)

 *ḫr m-ḫt* now after, later (proclitic)

 *ḫr.t-jb* wish, desire (n.)

 *ḫrj* adjacent (*nisba*-adj.)

 *ḫrw* enemy (n.)

 *ḫrw* voice, noise, sound (n.)

 *ḫrpw* mallet (n.)

 *ḫsbd* lapis lazuli (n.)

 *ḫt* wood, mast (n. masc.)

 *ḫt* rod [linear measure: 100 cubits]

 *ḫt* throughout (prep.)

 *m-ḫt* after (conjunction)

 *ḥdj* to sail downstream/north (v. 3rd weak)

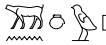
## *ḥ*

 *ḥ.t* belly, body, womb (n.)

 *ḥ3.t* corpse (n.)

 *ḥ3j.t* heap of corpses (n.)

 *ḥ3r* 20 heqats (dry measure)

 *ḥnw* (1) interior (n.)
(2) home, abode (n.)
(3) royal Residence [often with determinative ⊗ ] (n.)

 *Ḥnmw* Chnum (proper n.)

 *ḫr* under, containing (prep.)

 *ḫr-ḥ3.t* formerly, at the beginning (adv.)

 *ḫr.wj* testicles (n.)

 *ḫrj* lower, lying under (*nisba*-adj.)

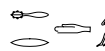
 *ḫr(j)-ḥb(.t)* ritualist, lector priest (n.)

 *ḫr(j).t ḥrw* daytime (n.)

 *ḫr(j).t* possession, belongings, one's due (n.)

 *ḫr(.t)-nṯr* necropolis (n.)

 *ḫrw* immediate family, relations (n.)

 *ḫrd* child (n.)

 *ḫs3jt hesayit*-oil

 *ḫsj* cowardly, vile

## *s*

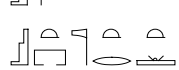
 *=s* suffix pronoun (third-person sg. fem.)

 *s* man (n.)

 *s.t* woman (n.)

 *s.t* seat, throne, place, position (n.)

 *s.t-jb* affection (n. phrase)

 *s.t-nṯr(j).t* divine state (n. phrase)

 *s.t-rd* rank (n. phrase)

 *s.t-ḫr* supervision (n. phrase)

 *s.t-swʿb* purity, cleanliness (n. phrase)

 *s3* back (n.)

 *s3* son (n.)

 *S3-Rʿ* Son of Re (title)

 *s3.t* daughter (n.)

 *s3b* to shelter (v. 3-lit.)

 *s3ḫ* reach, arrive at (v. 3-lit.)

 *S3ḫbw* Saḫbu (n. loc.)

 *s3tw* land, ground, territory (n.)

 *=sj* suffix pronoun (third-person dual. fem.)

 *sj* dependent pronoun (third-person sing. fem.)

 *sj* who?, what? (interrogative)

 *sj3* perceive (v. 3-lit.)

 *sʿḥ* mummy (n.)

 *sʿḥʿ* cause to stand, raise up (v. caus. 3-lit.)

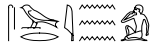
 *sʿq* cause to enter, bring, drive (v. 2-causative)

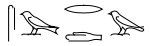
 *sw* dependent pronoun (third-person sing. masc.)

 *sw* day (n.)

 *sw.t* sedge (n.)

 *swʿb* to purify, cleanse (v. 3-causative)

 *swr* to drink (v. 3-lit.)

 *swrd* to weary, tire s.o. (v. 3-causative)

 *swḥ.t* egg, embryo (n.)

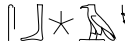
 *swt* but, however (enclitic particle)

 *swḏ3* to convey (v. caus. 3-lit.)

 *sb.t* cargo (n.)

 *sb3* star (n.)

 *sb3* door, gate (n.)

 *sb3* to teach (v. 3-lit.)

 *sbj* rebel (n.)

 *sbj* to be faint, perish (strong v. 3-lit.)

 *sbj n sḏ.t* burnt offering (n. phrase)

 *sbṯ* to laugh, mock (v. 3-lit.)

 *sp* time, occasion (n.)

 *sp sn* two times, twice (adv.)

 *spʒ.t* nome, district (n.)

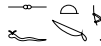
 *spj* to remain, to be left over (v. 3rd weak)

 *spr* to reach (v. 3-lit.)

 *spḏ* to be sharp (v. 3-lit.)

 *sf* yesterday (adv.)

 *sfn* to be mild (v. 3-lit.)

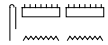
 *sfṯ* to slaughter, sacrifice [animals] (v. 3-lit.)

 *smʒ* to kill, destroy (v. 3-lit.)

 *smʒ* to bring together, unite (v. 3-lit.)

 *smj* to report (strong v. 3-lit.; infinitive with *-t*)

 *smn* establish, set in place, make firm (v. 2-causative)

 *smnmn* to cause to quake (v. 4-causative)

 *=sn* suffix pronoun (third-person pl.)

 *sn* dependent pronoun (third-person pl.)

 *sn* to kiss (+ *ḥnʿ* / *r*) (v. 2-lit.)

 *sn* brother (n.)

 *sn.wj* the number 2

 *sn.t* sister (n.)

 *snj* to pass, pass by, surpass (v. 3rd weak)

 *snʿʿ* to make smooth (v. 4-gem.)

 *snw* companion, fellow, counterpart (n.)

 *snb* to be healthy, well (v. 3-lit.)

 *snf* blood (n.)

 *snm* to feed (v. 3-lit.)

 *Snmw.t* the island of Biggeh, across from Philae (n. loc.)

 *snṯr* incense (n.)

 *snḏ* to fear (v. 3-lit.)

 *snḏw* fear (n.)

 *snḏm* to make pleasant (v. 3-causative)

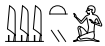
 *sr* noble, official (n.)

 *sr* foretell (v. 2-lit.)

 *sḫtp* to propitiate (v. 3-causative)

 *sḫḏ* to illuminate (v. 2-causative)

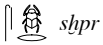
 *sḫ.t* field, country, marshland (n.)

 *sḫ.tj* field-worker, peasant (n.)

 *sḫ3* to remember (v. 3-lit.)

 *sḫ3w* memory, remembrance (n.)

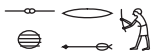
 *sḫw* breadth (n.)

 *sḫpr* to bring into being, create, make; transform (v. causative 3-lit.)

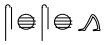
 *sḫm* (1) powerful (adj.)
(2) attain, gain power (v. 3-lit.)

 *sḫmḫ* to distract (v. 4-lit.)

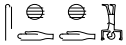
 *sḫr* plan, counsel, determination (n.)

 *sḫr* overlay with (+ *m*) (v. 3-lit.)

 *sḫt* to trap, snare, catch (v. 3-lit.)

 *sḫsḫ* to run (v. 4-lit.)

 *sḫd* to be upside down (v. 3-lit.)

 *sḫdḫd* to invert (v. 5-lit.)

 *ss* ashes (n.)

 *ss3j* satisfy, make wise
(v. causative 3rd weak)

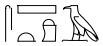
 *ssnb* to make healthy, to cure (v. causative 3-lit.)

 *sspd* to sharpen (v. causative 3-lit.)

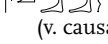
 *sš* scribe (n.)

 *sš* scribal palette (n.)

 *sš3* prayer (n.)

 *sšt3* (1) secret (n.)
(2) to make secret (v. causative 3-lit.)

 *sqbb* to cause to be cool, cool down
(v. causative 2-gem.)

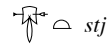
 *sqr* hit, smite (with a cudgel) (v. 3-lit.)

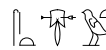
 *sqd* sailor (n.)

 *sk3* to plough (v. 3-lit.)

 *sgr* silence (n.)

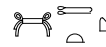
 *st* dependent pronoun (third-person sing. neuter)

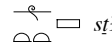
 *stj* to shoot (with a bow, harpoon, and so on)
(v. 3rd weak)

 *stw.t* rays (of the sun) (n.)

 *stp* cut up or off; select, choose (v. 3-lit.)

 *Stḫ* Seth (proper n.)

 *Sṯ.t* Asia (n. loc.)

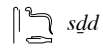
 *sṯ3.t* aroura (land measure)

 *sd* tail (n.)

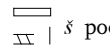
 *sḏ.t* fire (n.)

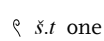
 *sḏm* to hear (v. 3-lit.)

 *sḏr* to spend the night, lie down (v. 3-lit.)

 *sḏd* to relate, recount (v. causative 2-lit.)

## *š*

 *š* pool, lake, garden (n.)

 *š.t* one hundred (number)

 *š3ʿsḫ Shaʿasekh*-plant (n.)

 *šʿ* container (n.)

 *šʿj* sand (n.)

 *šw* shade (n.)

 *šw* to be empty of (+ *m*) (v. 2-lit.)

 *šwj.t* shadow, emptiness (n.)

 *šps* noble, rich, valuable (adj.)

 *špsj* noble, excellent (adj.)

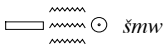
 *špss* to enrich, ennoble (v. 3-gem.)

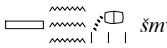
 *špss* wealthy man (n.)

 *špss.w* riches, wealth, precious things (n.)

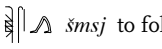
 *šm* to go (inf. ) (v. 2-lit.)

 *šm* hot (adj.)

 *šmw* harvest season (summer) (n.)

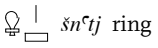
 *šmw* harvest (n.)

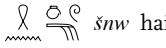
 *šmm* to be hot (v. 2-gem.)

 *šmsj* to follow (v. 4th weak)

 *šmsw* follower, retainer (n.) [court title]

 *šmsw* following, retinue (n.)

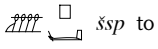
 *šnᶜtj* ring [weight: 1/12 deben]

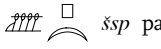
 *šnw* hair (mass n.)

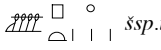
 *šrj* lad, younger son (n.)

 *šs* alabaster (n. mass)

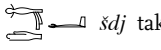
 *šs3* to know, be wise (v. 3-lit.)

 *šsp* to take, accept, receive (v. 3-lit.)

 *šsp* palm [linear measure]

 *šsp.t* cucumber (n.)

 *št3* mysterious, secret, difficult (adj.)

 *šdj* take away, cut out (v.)

##  *q*

 *q3j* tall, high (adj.)

 *q3ᶜ* to vomit (v. 3-lit.)

 *q3b* middle, interior (n.)

 *qbb* to be cool (v. intrans. 2-gem.)

 *qbb* cool (adj.)

 *qnj* (1) brave, strong (adj.)
(2) to be brave, strong (v. 3rd weak)

 *qnj* (1) embrace (n.)
(2) to embrace (v. 3rd weak)

 *qnb.t* court, council (n.)

 *qrj* thunder (n.)

 *qrs.t* tomb, burial (n.)

 *qsn* to be irksome (v. 3-lit.)

 *qd* to build (v. 2-lit.)

 *qd.t* qite [weight: 1/10 *dbn*]

##  *k*

 *=k* (1) suffix pronoun (second-person sing. masc.)
*.k* (2) defective writing for stative ending (first-person sing. masc./fem.)

 *.k3* particle (verbal affix for the *sḏm.k3=f*)

 *k3* soul, spirit, essence (n.)

 *k3* bull, steer (n.)

 *k3* next (proclictic particle)

 *k3.t* construction work/project; work (n.)

 *k3.t* vagina (n.)

 *k3w* unripe sycamore figs (n. mass.)

 *k3p* hut, cabin (n.)

 *K3š* Nubia (nom. loc. f.)

 *.kwj* stative ending (first-person sing. masc./fem.)

 *=kj* suffix pronoun (second-person dual masc.)

 *kj* other, another (adj.)

 *kj* baboon (n.)

 *kf* to uncover (v. 2-lit.)

 *kmj* total up to; complete (v. 3rd weak)

 *Km.t* the Black Land [that is, Egypt] (n. loc.)

 *ktt* to be small (v. 2nd geminating)

##  *g*

 *g(w)f* long-tailed monkey (n.)

 *Gb* Geb (proper n.)

 *gmj* to find (v. 3rd weak)

 *gmgm* to smash, break (v. 4-lit.)

 *grḥ* night (n.)

 *grg* lie, falsehood (n.)

 *grt* now, moreover (enclitic particle)

 *gs* side (n.)

 *gs* one-half (fraction)

 *gs-pr* temple, portable shrine [?] (n.)

##  *t*

 *.t* (1) ending for the feminine singular (nouns, adjectives, participles, and so on)
(2) affix for verbal form the *sḏm.t=f*
(3) defective writing for *–tj* or *-tw*

 *t* bread, loaf (n.)

 *tꜣ* land (n.)

 *tꜣ* demonstrative [known] (fem. sing.)

 *Tꜣ-Mḥw* Lower Egypt (n. loc.)

 (1) *.tj* ending for the feminine dual (nouns, adjectives, participles, and so forth)
(2) *tj* enclitic particle

 *.tj* stative ending (second-person sing. masc./fem.; third-person sing. fem.)

 *.tjwnj* stative ending (second-person pl. masc./fem.)

 *.tj.fj* marker for the prospective (future active) participle → declined *.tj.sj*, and so on

 *tjšps tishepes*-resin (n.)

 *tw* (1) indefinite suffix pronoun (“one”)
(2) dependent pronoun (second-person sing. masc.)
(3) affix marker for the passive voice

 *twt* statue, image (n.)

 *tp* head (n.)

 *tp* atop (prep.)

 *tp-ꜥ* before (prep., usually of time)

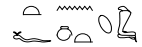
 *tp.t-r* utterance (n.)

 *tpj* standing atop (*nisba*-adj.); first

 *tpj* first month of the season

 *tpj-ꜥ* (1) preceding (*nisba*-adj.)
(2) ancestor, precursor (n.)

 *tf* demonstrative [far] (fem. sing.)

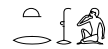
 *Tfnw.t* Tefnut (proper n.)

 *tm* auxiliary verb in complex negation: to not do (v. 2nd gem.)

 *tn* demonstrative [near] (fem. pl.)

 *tnj* to age [strong v. 3-lit.]

 *tr* season

 *tr* certainly, indeed, then (enclitic particle)

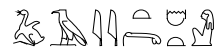
 *tḫn* obelisk (n.)

 *Ttj* Teti (proper n.)

##  *ṯ*

 *ṯ* suffix pronoun (second-person sing. fem.)

 *ṯꜣj* man, male (n.)

 *ṯꜣj.t-ḥm.wt* lesbian (n.) [?]

 *ṯꜣw* wind (n.)

 *ṯꜣw* to seize; shave (v. 3rd weak)

 *ṯꜣm* to cover, veil (v. 3-lit.)

 *ṯꜣm* foreskin (n.)

 *ṯꜣtj* vizier (n.)

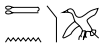
 *ṯw* dependent pronoun (second-person sing. masc.)

 *ṯms* red

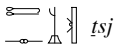
 *ṯn* dependent pronoun (2nd-person sing. fem.)

 *=ṯn* suffix pronoun (2nd-person pl.)

 *ṯn* dependent pronoun (2nd-person pl.)

 *ṯn* interrogative adverb: “where?”, “from where?”

 *Ṯḥnw* Libya (n. loc.)

 *ṯsj* to raise, lift up (v. 3rd weak)

 *ṯsm* dog, hound (n.)

## *d*

 *ḏ3b* figs (n.)

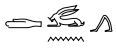
 *ḏ3r* to control, suppress (v. 3-lit.)

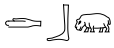
 *ḏw3-nṯr* to praise god (v.)

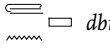
 *ḏw3w* tomorrow (n.) [adverb: *m-ḏw3w*]

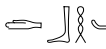
 *ḏw3.t* the underworld (n.)

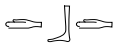
 *ḏw3.tjw* those in the underworld (n. pl.)

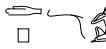
 *dwn* to stretch, stretch out (v. 3-lit.)

 *db* hippopotamus (n.)

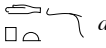
 *dbn* deben (n. weight measure)

 *dbḥ* to ask for, beg (v. 3-lit.)

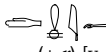
 *dbdb* to beat (of the heart) (v. 4-lit.)

 *dp* to taste, experience (v. 2-lit.)

 *dp.t* boat (n.)

 *dp.t* taste (n.)

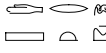
 *dm3* to stretch out (v. 3-lit.)

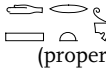
 *dmj* to touch, reach; harm; accrue to (+ *r*) [v. strong 3-lit.]

 *dmj* to reach [a place] (v. strong 3-lit.)

 *dmj* harbor (n.)

 *ds* jug, jar (liquid measure)

 *dšr.t* the Red Land [that is, desert] (n.)

 *dšr.t* the Red Crown [of Lower Egypt] (proper n.)

 *dr* to drive out, expel (v. 2-lit.)

## *ḏ*

 *ḏ.t* cobra (n.)

 *ḏ.t* eternity (n.)

 *ḏ3* fire drill (n.)

 *ḏ3j* to ferry across (v. strong 3-lit.)

 *ḏ3t.t* estate (n.)

 *ḏr* storm , storm wind (n.)

 *ḏw* mountain (n.)

 *ḏw* bad, evil (adj.)

 *Ḏḥwtj* Thoth (proper n.)

 *ḏbʿ* finger (n.)

 *ḏbʿ* finger [linear measurement]

 *ḏf3.w* provisions, sustenance (n. mass.)

 *ḏr* since (prep.)

 *ḏr* auxiliary verb: to finish, end up (v. 2-lit.)

 *ḏr* boundary, end, limit (n.)

 *r-ḏr* + suffix pronoun: in its entirety (adv.)

 *ḏr.t* hand (n.)

 *ḏs* body (n.); + suffix pronoun = “oneself”

 *ḏsr* holy (adj.)

 *ḏd* to say, speak, recite; to expect (+ inf.); bid someone to do something (v. 2-lit).

 *Ḏd-Snfrw* Pyramid city of Medum (n. loc.)

 *ḏdj* to endure (v. 3rd weak)

 *ḏdjdj* to endure (v. 5-lit.)

 *Ḏdj* Djedi (proper n.)

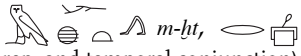
 *ḏd.t* stability, duration (n.)

## A

abomination  *bw.t*

Abydos  *3bḏw*

adjacent  *ḫrj*

after  *m-ḫt*,  *r-s3*
(prep. and temporal conjunction)

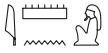
against  *r*

alabaster , abbr.:  *šs*

all  *nb*

alone, to be  *wʿj*

amidst  *m-ḫrj-jb*

Amun  *Jmn*

another  *kj*

answer  *wšb* (v. and n.)

Anubis  *Jnpw*

anus  *pḥ.wj*

Apis bull  *Ḥp*

appearance in glory  *ḫʿw*

arm  *ʿ*

army  *mšʿ*

arrive at  *s3ḥ*

arrogant  *q3j s3*

ash  *ss*

Asia  *Sṯ.t*

Asiatic  *ʿ3m*

ask for  *dbḥ*

ass  *ʿ3*

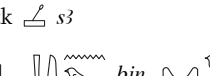
atop  *tpj*

Atum  *Jtm*

## B

baboon  *kj*

back  *s3*

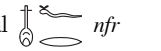
bad  *bjn*,  *ḏw*

bank (of a river/canal)  *mrj.t*

bark  *wj3* [boat]

barley  *jt*

be  *wnn*

beautiful  *nfr*

bear (give birth), to  *msj*

beard  *ḫbsw.t*

beat, to  *ʿ3g*

bee  *bj.t*

beer  *ḥ(n)q.t*

before (that is, in front of)  *m-b3ḥ*

before (temporal conjunction)  *tp-ʿ*

beget, to  *wtṯ*

beg for, to  *dbḥ*

belly  *ḫ.t*

bend, to  *ʿrq*,  *ḫ3m*

beneficial  *3ḫ*

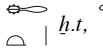
big  *ʿ3*

Biggeh  *Snmw.t*

bird  *ꜣpd*

blanch, to  *ꜣjt*

boat  *dp.t*

body  *ḥ.t*,  *ḏs*

book (ritual)  *ḥb.t*

book-roll  *mḏꜣ.t*

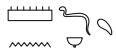
boundary  *ḏr*

brave  *qnj*,  *mᶜkꜣ*

bread  *t*

breadth  *wsḫ*

break  *gmgm*

breast  *mnḏ*

bring, to  *jnj*;  *ms* (+ *n*)

broad  *wsḫ*

brood, to  *wꜣ*

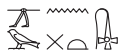
brother  *sn*

build, to  *qd*

bull ,  *kꜣ*

burial  *qrs.t*

burn up, to  *ꜣm*

burnt offering  *sbj n sḏ.t*

but  *swt*

by  *ḥr* (prep)

by  *jn* (prep. of agency)

by means of  *m*,  *n*,  *m-ᶜ*

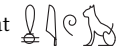
## C

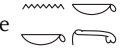
canal  *mr*

capable  *jqr*

cargo  *ꜣtpw*;  *sb.t*

carry off, to  jṯj,  *nḥm*

cat  *mjw*

catamite  *nkk*

child  *ḫrd*;  *ms*

chaos  *jsf.t*

chapel  *gs-pr*

Chnum  *Ḫnmw*

choose, select, to  *stp*

city  *njw.t*

clan  *ꜣb.t*

cloth,  abbr.:  *mnḫ.t*

come, to  *jw*,  *jj*

come into being, to  *ḫpr*

command, to  *wḏ* (n. and v.)

common people  *rḫj.t*

companion, fellow  *snw*

complete, to  *km*

concerning  *r*, ,  *ḫr*

consisting of  *m*

construction project  *kꜣ.t*

cool  *qbb* (adj. and v.: “to be cool”)

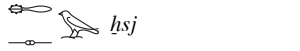
copulate, to  *nk*

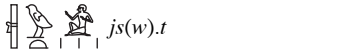
corpse  *ḫꜣ.t*; pile of corpses  *ḫꜣj.t*

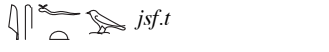
country (as opposed to city)  *sḫ.t*

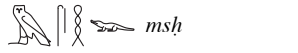
court, council  *qnb.t*

cover, to  *ṯ3m*

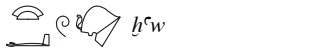
cowardly  *ḥsj*

crew  *js(w).t*

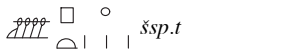
crime  *jsf.t*

crocodile  *msḥ*

cross over (by boat), to  *nꜥj*

crown  *ḫꜥw*

cubit  *mḥ*

cucumber  *šsp.t*

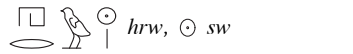
curse  *wꜥ3* (n. and v.)

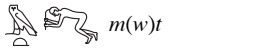
cut off (hand, head, and so forth), to  *ḥsq*

cut out, to  *šdj*

## D

daughter  *s3.t*

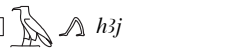
day  *hrw*, ⊙ *sw*

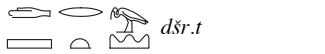
dead person  *m(w)t*

deity  *nṯr*

defecate, to  *fgn*

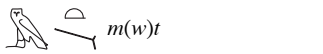
delay, to  *wdf*

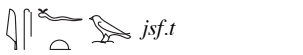
descend, to  *h3j*

desert  *dšr.t*

desire  ;  *mrw.t*

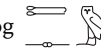
desire, to  *mrj*

die, to  *m(w)t*

disorder  *jsf.t*

divine  *nṯrj*

do, to  *jrj*

dog  *ṯsm*

dominion  *w3s*

donkey  *ꜥ3*

door  *r* ;  *sb3*

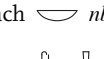
drink, to  *swr*

duck  *3pd*

dung beetle  *ḫprr*

dwell, to  *ḫmsj*

## E

each  *nb*

East  *j3b.t*

eastern  *j3b.tj*

eat, to  *wnm*

egg  *swḫ.t*

Egypt  *Km.t*

ejaculate, to  *ꜥ3ꜥ*

embalmer  *wt*

embrace, to  *qnj*;  *ḫpt*

emerge, to  *prj*

emergence (winter)  *prj.t*

emptiness  *šwj.t*

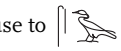
endure, to  *w3ḥ*,  *mn*

enemy  *ḫrw*;  *ḫftj*

ennead  *psḏ.t*

entirely  *r-ḏr* + suffix pronoun

enter, to  *ꜥq*

enter, to cause to  *sꜥq*

entrance  *r*

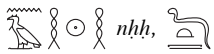
equal  *mjtw*

erect (of penis)  *nḫt*

erection (penile)  *bnbn*

established, to be  *mn*

estate  *ḏ3t.t*

eternity  *nḥḥ*,  *ḏ.t*

evening  *ḫ3wj*

every  *nb*

every day  *rꜥ nb*

evil  *bjn*;  *ḏw*

exaggeration  *ḥ3w*

exalted  *q3j*

excellent  *mnḫ*

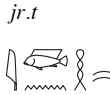
except  *ḥr-ḫw*

excess  *ḥ3w*

excited, to be  *ḥꜥj*

excrement  *ḫs*

eye  *jr.t*

eyebrow  *jnḥ*

eye-paint (black)  *msdm.t*

## F

face  *ḥr*

falcon  *bjk*

falsehood  *grg*

family  *ḫrw*

far away  *w3*

father  *jt*

fear  *snḏw* (n.)

fear, to  *snḏ*

ferry across, to  *ḏ3j*

festival  *ḥb*

field  *3ḫ.t*

field-worker  *sḫ.tj*

fight, to  *ꜥḥ3*

fig(s)  *d3b*(*.w*) (ripe)

fill, to  *mḥ*

find, to  *gmj*

finger  *ḏbꜥ*

fire  *ḫ.t*

fire-drill  *ḏ3*

first occasion  *sp-tpj*

fish  *rm* (n.)

fisherman  *wḫꜥ*

flesh  *jwf*;  *ḥꜥ*

flourish, to  *w3ḏ*

flourishing  *w3ḏ*

Follower  *šmsw* (court title)

food  *ꜥqw*

fool  *wḫ3*

foot  *rd*

for  *n*

foreigners  *ḫ3s.tjw*

foreign land  *ḫ3s.t*

foremost  *ḫntj*

forepart  *ḥ3.t*

foreskin  *ṯ3m*

foretell, to  *sr*

formerly  *ḫr-ḥ3.t*

freighter  *ḥ‘w*

friend  *ḫnms*

from  *m*

from (causal)  *n* (+ inf.))

## G

garden  *š*

garment  *ḥbs*

Geb  *Gb*

generous  *3w ḏr.t*

giraffe  *mmj*

give, to  *rdj ;*  *ms*

glory, appearance in  *ḫ‘w*

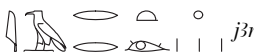
go, to  *šm*

god  *nṯr*

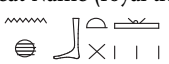
goddess  *nṯr.t*

gold  *nbw*

good  *nfr*

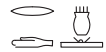
grapes  *j3rr.t*

great  *‘3;*  *wr*

Great Name (royal titulary)  *rn wr ;*
 *nḫb.t*

green  *w3ḏ*

ground  *s3tw*

grow, to  *rd*

## H

hand  *ḏr.t*

happy  *3w jb*

harem  *jp.t*

hate, to  *msḏj*

Hathor  *Ḥw.t-Ḥr*

head  *tp* head

healthy  *snb* (adj. and v.)

hear, to  *sḏm*

heart  *jb*

Heliopolis  *Jwnw*

here  *ʿ3*

hieroglyphs  *mdw-nṯr*

high  *q3j* (adj. and v.)

hill country  *ḫ3s.t*

hind parts  *pḥ.wj*

hippopotamus  *db*

home  *ḫnw*

honey  *bj.t*

horizon  *3ḫ.t*

Horus  *Ḥr(w)*

hour  *wnw.t*

house  *pr*

House of Life  *pr-ʿnḫ*

however  *swt*

hunger  *ḥqr* (n. and v.)

hunt, to (in the wild)  *bḥs*

hunter  *nw*

husband  *ḥj*

hut  *kꜣp*

## I

ignore, to  *ḫm* (that is, "to be ignorant of")

ill  *mr* (adj. and v.)

immediately  *ḥr-ꜥ.wj*

in  *m*

incense  *snṯr*

in front of  *ḫnt*,  *ḫft-ḥr*

in order that  *n-mrw.t* (prep.)

in order to  *r* (+ inf.)

inside  *m-ḫnw*

instant  *ꜣ.t*

interior  *ḫnw*

inundation (season)  *ꜣḫ.t*

inventory  *jm(j).t-pr*

irksome, to be  *qsn*

Isis  *ꜣs.t*

island  *jw*

ivory  *ꜣbw*

## J

joy  *ršw.t*

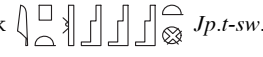
joyful  *ršw*

judge, to  *wḏꜥ*

Justice  *mꜣꜥ.t*

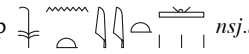
justified  *mꜣꜥ ḫrw*

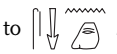
## K

Karnak  *Jp.t-sw.t*

kill, to  *smꜣ*

king  *nsw* [*nj-sw.t*]

kingship  *nsj.t*

kiss, to  *sn*

knife  *kf*

know, to  *šsꜣ*;  *rḫ* (in stative)

## L

lack, to  *šw*

lad  *šrj*

lake  *š*

land  *tꜣ*

lapis lazuli  *ḫsbd*

large  *ꜥꜣ*

laugh, to  *sbṯ*

learn, to  *rḫ*

lector priest  *ḫrj-ḥb.t*

leg  *rd*

length  *ꜣw*

library  *pr-mḏꜣ.t*

Libya  *Ṯḥnw* (m.)

lie down, to (for the night)  *sḏr*

life  *ꜥnḫ*

lift up, to  *ṯsj* ;  *fꜣj*

like  *mj* (prep.)

likeness  *mjt.t*

limb  *ꜥt*

limit  *ḏrw*

lion  *mɜj*,  *rw*

live, to  *ꜥnḫ*

living  *ꜥnḫ*

load, to  *ɜtp*

local  *njw.tj*

long  *ɜw*

lord  *nb*

loss  *nhw*

love  *mrw.t* (n.)

love , to  *mrj* (v.)

Lower Egypt  *Tɜ-mḥw*

## M

magic  *ḥkɜ*

majesty  *ḥm*

make, to  *jrj*

male  *ṯɜj*

mallet  *ḫrpw*

man  *s*

many  *ꜥšɜ*

marshland  *sḫ.t*

masturbator (of Atum)  *jwsɜw*

mayor  *ḥɜ.tj-ꜥ*

meat  *jwf*

memory  *sḫɜw*

Memphis  *Mn-nfr*

menstruation  *ḥsmn*

message  *wpw.t*

messenger  *wpw.tj*

middle  *qɜb*

mighty  *sḫm*

milk  *jrṯ.t* (n.)

mine(s)  *bjɜ*

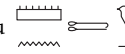
minister  *sr*

mission  *wpw.t*

money  *ḥḏ*

monkey, long-tailed  *g(w)f*

month  *ɜbd*

Montu  *Mnṯw*

monument  *mnw*

moon  *jꜥḥ*

mooring post  *mnj.t*

moreover  *grt*

morning  *ḥḏ-tɜ*

mother  *mw.t*

mouth  *r*

mummy  *sꜥḥ*

mummy case  *wj*

myrrh  *ꜥntjw*

## N

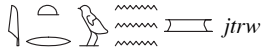
name  *rn*

near to  *ḫr*

necropolis  *ḫr(.t)-nṯr*

Nephthys  *Nb.t-ḥw.t*

night  *grḥ*,  *ḫɜwj*

Nile  *jtrw*

Nine Bows  *psḏ.t*

noble  *šps* (adj.)

nobleman  *šps*

nomarch  *ḥ3.tj-ʿ*

nome  *sp3.t*

North  *mḥ.t*

northern  *mḥ.tj*

north wind  *mḥ(j).t*

Nubia  *K3š*; northern Nubia  *W3w3.t*

numerous  *ʿš3*

Nut  *Nw.t*

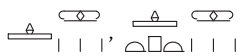
## O

obelisk  *tḫn*

occasion  *sp*

occur, to  *ḫpr*

of  *nj* [genitival adj.]

offerings  *ḥtp* / *ḥtp.t*

office  *j3.t*

official  *sr*

on  *ḥr*

on account of  *ḥr*;  *n*

open, to  *wpj*;  *wn*

opposite  *ḫft*

or  *r-pw*

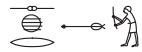
order, command  *wḏ* (n. and v.)

Order  *m3ʿ.t*

Osiris  *Wsjr*

out of  *m*

outside  *rwtj*

overlay, to  *sḫr*

overseer  (*j*)*m*(*j*)-*r*

## P

painful  *mr*

palace  *ʿḥ*

papyrus roll  *mḏ3.t*

pass by, to  *snj*

patricians  *pʿ.t*

peace  *ḥtp*

peace, to be at  *ḥtp*

peasant  *sḫ.tj*

penis  *ḥnn*

people  *rmṯ*;  *rḫj.t*

perceive, to  *sj3*

person  *rmṯ*

pertaining to  *jrj*

place  *bw* (n.)

place, to  *rdj*

plan  *sḫr*

please  *ḥ3*;  *ḥwj*;  *ḥwj-3*

pool  *š*

possession(s)  *ḫr*(*j*).*t*

power  *b3w*;  *pḥtj*

powerful  *wsr*,  *sḫm*

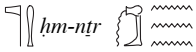
praise, to  *ḥsj*

praise god, to  *dwꜣ-nṯr*

prayer  *sšꜣ*

present, to  *ms* (+ *n*)

presumptuous  *qꜣj*

priest  *ḥm-nṯr* *wʿb*

priestess  *ḥm.t-nṯr*

prince  *jrj-pʿ.t*

proceed, to  *wḏꜣ*

procession  *prj.t*

prosperous  *rwḏ*

prosperous, to be  *wḏꜣ*

protection  *nḏ*

protector  *nḏ.tj*

provisions  *ḏfꜣ.w*

Ptah  *Ptḥ*

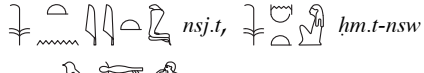
Punt  *Pwn.t*

pure  *wʿb*

put down, to  *wꜣḥ*

pyramid  *mr*

## Q

queen  *nsj.t*, *ḥm.t-nsw*

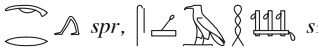
question, to  *wšḏ*

## R

rape  *ʿmq*

rays (of the sun)  *stw.t*

R<u>ē</u>  *Rʿ*

reach, to (a place)  *pḥ*,  *dmj*,  *spr*,  *sꜣḥ*

rebel  *sbj* (n.)

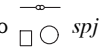
Red Land  *dšr.t*

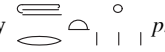
recount, to  *sḏḏ*

redoubling  *wḥmj.t* (n.)

regnal year  *ḥꜣ.t-sp*

reign  *hꜣw*

remain over, to  *spj*

remedy  *pḫr.t* (n.)

remember, to  *sḫꜣ*

remembrance  *sḫꜣw*

remove, to  *šdj*

repeat, to  *wḥm* (v.)

report, to  *smj*

retainer  *šmsw*

return, to  *hꜣj* ;  *ʿnn*

riches  *špss.w*

rise, to; to raise  *fꜣj*

river  *jtrw*

road  *wꜣ.t*

Royal Residence  *ḫnw*

ruler  *ḥqꜣ*

## S

sacrifice, to  *sfṯ*

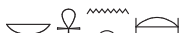
sail  *ḥtꜣ* (n.)

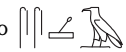
sail north, sail downstream, to  *ḫdj*

sail south, sail upstream, to  *ḫntj*

sailor  *sqd*

sand  *šʿj*

sarcophagus  *nb-ᶜnḫ*

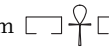
satisfy, to  *ssʒj*

save, to  *nḥm*

say, to  *ḏd*

scale (balance)  *mḫʒ.t*

scribe  *sš*

scriptorium  *pr-ᶜnḫ*

sea  *wʒḏ-wr*

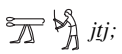
season  *tr*

seat  *s.t*

secret  *sštʒ*

sedge  *sw.t*

see, to  *mʒʒ*

seize, to  *jtj;*  *nḥm*

select, to  *stp*

self  + suffix pronoun [= “oneself”]

semen  *mtw.t*

send, to  *hʒb*

separate, to  *jwd* (X *r* Y);
 *wḏᶜ*

servant  *bʒk* ;  *bʒk.t*

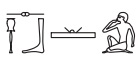
set, to  *ᶜq* (of the sun)

set down, to  *wʒḥ*

Seth ,  *Stḫ*

shadow  *šwj.t*

shape  *ḫprw* (n.)

shelter, to  *sʒb*

shine, to  *wbn*

shoot, to  *stj* (with bow, harpoon, and so on)

shore  *mrj.t*

sick, to be  *mr*

side  *gs*

silver  *ḥḏ*

since  *ḏr*

sister  *sn.t*

sit, to  *ḫmsj*

sky  *p.t*

slaughter, to  *sfṯ;*  *smʒ*

slave  *ḫm,*  *ḫm.t*

small  *nḏs*

small, to be  *kṯt*

smash, to  *gmgm*

smite, to  *sqr*

snake  *ḥfʒw*

son  *sʒ*

soul  *kʒ*;  ,  *bʒ*

southern  *rsj*

sovereign  ,  *jtj*

speak, to  *mdwj*

speech  *mdw*

spell  *r*

spend, to (a period of time)  *jrj*

splendid  *mnḫ*

stability  *ḏd.t*

stand upright, to (trans.)  *ᶜḥᶜ*

star  *sbʒ*

steering oar  *ḫmw*

storm  *ḏᶜ*

stretch out, to  *dwn*

stretched out, to lie  *dmꜣ*

strength  *pḥtj*,  *wsr*

strike, to  *ḥwj*

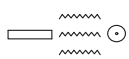
strong  *nḫt*;  *wsr;*

 *wsr pḥtj;*  *qnj*

stutter, to  *njtjt*

subjects (of the king)  *rḫj.t*

subsequently  *ḥr-sꜣ*

summer  *šmw*

summon, to  *jꜣš*

sun  *rˁ*

supervisor  *ḥrj*

suppress, to  *dꜣr*

surroundings  *hꜣw*

sweet  *bnr;*  *nḏm*

sweeten, to  *snḏm*

sycamore fruit  *nq(ʿ)w.t* (*ripe*);

 *kꜣ.w* (unripe)

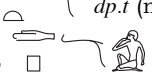
## T

tail  *sd*

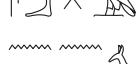
take, to  *šsp*

tall  *qꜣj*

taste  *dp.t* (n.)

taste, to  *dp*

teach, to  *sbꜣ*

tempest  *nšnj*

temple  *ḥw.t-nṯr*;  *gs-pr*

testicles  *ḫr.wj*

thanks  *ḥknw*

that  *pf*

Thebes  *Wꜣs.t*

there  *jm*

thing  *ḫ.t*

think, to  *jb*

thirst, to  *jbj*

this  *pn*,  *pꜣ*,  *nn*

Thoth  *Ḏḥwtj*

through (causal)  *n*

thunder  *qrj*

tired, to make  *swrd*

to  *n*

today  *mjn*

together with  *m-ˁ*

tomb  *js;*  *qrs.t*

tomorrow  *dwꜣw*

total up to, to  *km*

toward  *r*

transformation  *ḫprw*

trap, to  *sḫt*

tribute  *jnw*

true  *mꜣˁ*

trustworthy  *jqr*

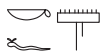
Truth  *Mꜣˁ.t*

turn back, to  *ˁnn*

tusk  *nḥḏ.t*

twice  *sp sn*

## U

uncover, to  *kf*

under  *ḥr*

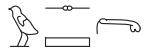
underworld  *dw3.t*

unguent  *mrḥ.t*

upon,  *ḥr*

Upper Egypt  ; abbr.:  *šmʿw*

uraeus  *jʿr.t*

urinate, to  *wsš*

utterance  *tp.t-r*

## V

vanguard  *ḥ3.t*

vegetables  *j3q.t*

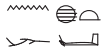
veil, to  *ṯ3m*

venerated  *jm3ḫj*

veneration  *jm3ḫ*

very  *wr.t*

victorious  *nḫt*

victory  *nḫt*

vile  *ḫsj*

vizier  *ṯ3tj*

voice  *ḫrw*

vomit  *q3ʿ* (v.)

vulture  *nr.t*

## W

wash, to  *jʿj*

water  *mw*

wave  *w3w*

weigh, to  *f3j*

well, to be  *wḏ3*

West  *jmn.t*

western  *jmn.tj*

when (temporal conjunction)  *ḫft*

wide  *wsḫ*

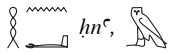
wife  *ḥm.t*

wind  *ṯ3w*

wine  *jrp*

winter  *pr.t*

wish  *ḫr(j).t-jb*

with  *ḥnʿ*,  *m*

while  , *ḥr* / *m* (+ inf.)

woman  *s.t;*  *ḥm.t*

wonders  *bj(3).w*

wood  *ḫt*

word  *mdw*

work  *k3.t*

wring the neck, to  *wšn*

write to, to  *h3b*

writing  *sš*

wrong  *nf*

## Y

year  *rnp.t*

yesterday  *sf*

young, to grow  *rnpj*

# R-7. SIGN LISTS

## R-7.1. MASTER SIGN LIST

Det.: Determinative
Logo.: Logogram
Phon.: Phonetic Pronunciation

### A. MAN AND HIS OCCUPATIONS

| | | |
|---|---|---|
| **1** |  seated man | **Det.** for "man" as well as male occupations and names.<br>**Det./Logo.** of first-person pronouns *-j, wj, jnk,* and the stative ending *-kwj* "I/me/my/mine, etc."<br>**Logo.** of *s* "man" and *rḥw* "companion." |
| **2** |  man with hand to mouth | **Det.** for *wnm* "to eat," *swr* "to drink," *sḏd* "to tell," *mrj* "to love/desire," and other terms related to actions of eating, drinking, thinking, speaking, and emotions. |
| **3** |  man sitting on heel | **Det.** for *ḥmsj* "to sit." |
| **4** |  man, arms raised | **Det.** for *jmn* "to hide" and related terms as well as *dwꜣ* "to adore" and other related terms. |
| **5** |  man hiding behind wall | **Det.** for the verb *jmn* "to hide." |
| **6** |  man being purified | **Det.** for the *wꜥb* "to purify/clean."<br>**Logo.** of *wꜥb* "pure/clean." |
| **7** |  man collapsing | **Det.** for *ḥmsj* "to sit.", for *wrd* "to tire," *bdš* "to faint," and other terms related to weakness and weariness. |
| **8** |  man performing | **Det.** for *ḥnw* "jubilation/joy." |
| **9** |  man, basket on head | **Det./Logo.** for *ꜣtp* "to load," *fꜣj* "to raise," *kꜣ.t* "work," and terms related to physical labor. |
| **10** |  man with oar | **Det.** for *sqdw* "sail" and other terms related to water travel. |
| **12** |  man, bow and arrow | **Det.** for *mnfj.t* "soldier" and other military related items.<br>**Det./Logo.** for *mšꜥ* "army." |
| **13** |  bound man | **Det.** for *ḫftj* "enemy" and for related terms. |
| **14** |  man bleeding | **Det.** for *mwt* "to die," *ḫftj* "enemy" |
| **15** |  falling man | **Det.** for the particle *ḫr* "now."<br>**Det./Logo.** for *ḫr* "to fall" and related terms. |
| **16** |  man bowing | **Det.** for *ksj* "to bow." |
| **17** |  sitting child | **Det.** for *ḫrd* "child" and terms related to youth and childhood.<br>**Logo.** of *ḫrd* "child." |
| **17A** |  sitting child, arm extended | **Phon.** *nnj*. Variant of A17. |

These sign lists follow A. Gardiner, *Egyptian Grammar,* third edition (Oxford, 1957), 438–548.

| | | |
|---|---|---|
| **18** |  child with crown of Lower Egypt | **Det.** for *jnp* “crown prince” and other terms related to child-kings and royal children. |
| **19** |  man hunched over, leaning on stick | **Det.** for *tnj* “old” and other terms related to age.<br>**Det./Logo.** for *jꜣw* “old,” *smsw* “eldest/elder,” *wr* “great one/chief,” and other terms related to age and seniority.<br>**Phon.** *jk* as seen in *jkj* (quarryman). |
| **20** |  man leaning on fork-ended staff | **Det./Logo.** for *smsw* “elder/eldest.”<br>Variant of A19. |
| **21** |  man with staff and cloth in hand | **Det.** for *smr* “courtier” and terms relating to the nobility.<br>**Det./Logo.** for *sr* “official.” |
| **22** |  statue with staff and scepter | **Det.** for *ḫntj/twt* “statue.” Form often varies. |
| **23** |  king with stick and mace | **Det.** for *jtj* “sovereign/king.” |
| **24** |  man striking with stick in both hands | **Det.** for *nḫt* “strong” and other terms related to force, effort.<br>**Logo.** in *nḫt* (victory). |
| **25** |  man striking with stick in one hand | **Det./Logo.** for *ḥwj* “to hit/strike.” |
| **26** |  beckoning man | **Det.** for *njs* “to summon/call” and in the exclamation *j* “Oh!”<br>**Logo.** in *ꜥš* “call” and *sḏm-ꜥš* “servant.” |
| **27** |  beckoning man running | **Phon.** *jn*, as seen in the agent/particle *jn* “by.” |
| **28** |  man with both arms raised | **Det.** for *ḥꜣj* “to mourn,” *ḥꜥj* “to rejoice,” and for terms related to extreme emotionality/emotions.<br>**Logo.** of *qꜣj* “to be tall.” |
| **29** |  man on his head | **Det.** for *sḫd* “to be inverted/upside down” and other terms related to inversion. |
| **30** |  man with arms raised before him | **Det.** for *jꜣw* “to praise,” *tr* “to respect/show respect,” and terms related to worship and adoration. |
| **31** |  man with arms behind him | **Det.** for *ꜥnw* “to avert/turn away” and terms related to aversion. |
| **32** |  dancing man | **Det.** for *ḫbj* “to dance” and other terms related to festivities and merry-making. |
| **33** |  traveling man with pack on stick | **Det.** for *rwj* “to wander” and *šm*(*ꜣ*) “wanderer/stranger.”<br>**Det./Logo.** for the profession *mnjw* “herdsman.” |
| **34** |  man pounding mortar | **Det.** for *ḫwsj* “to pound earth” and *qd* “to build.” |
| **35** |  man building a wall | **Det./Logo.** for *qd* “to build.” |
| **36** |  man straining beer into vessel | **Det.** for *ꜥtḫ* “to strain.”<br>**Det./Logo.** for the profession of *ꜥftj* “brewer.” |
| **37** |  man in vat | Variant of A36. |
| **38** |  man holding double-headed panther emblem | **Logo.** for a town in Upper Egypt *Qsj*/*Qjs* “Qis.” |
| **39** |  variant A38 | Variant of A38. |

**40**  seated god with curved beard — **Det.** for *nṯr* "god" and the proper names for gods. **Det./Logo.** for first-person pronouns *-j*, *jnk*, *wj*, and so forth when speaker is a god.

**41**  king with uraeus/beard — **Det.** for *nsw* "king" and other words for king/kingship. **Det./Logo.** for first-person pronouns *-j*, *jnk*, *wj*, and so on when speaker is a king.

**42**  variant A41 but with flagellum — Variant of A41.

**43**  king with UE crown — **Det.** for the name of the underworld god *Wsjr* "Osiris." **Det./Logo.** for *nsw* "king of Upper Egypt"

**44**  variant A43 but with flagellum — Variant of A43.

**45**  king with LE crown — **Det./Logo.** for *bj.tj* "king of Lower Egypt."

**46**  variant A45 but with flagellum — Variant of A45.

**47**  seated shepherd — **Det./Logo.** for *sꜣw* "to guard/protect" **Logo.** for *mnjw* "herdsman."

**48**  man holding what might be a knife — **Det./Logo.** for the *nisba jrj* "belonging to/pertaining to."

**49**  seated Syrian with stick — **Det.** for *ꜥꜣm.w* "Asiatics" and other foreign peoples.

**50**  noble seated upon a chair — **Det.** for revered persons, particularly the honored dead. **Det./Logo.** for first-person pronouns *-j*, *jnk*, *wj*, and so on, when the speaker is deceased.

**51**  variant of A50 but with flagellum — **Det.** for revered persons, particularly those deceased. **Logo.** for *špsj*/*špss* "to be noble."

**52**  kneeling noble with flagellum — Variant of A51.

**53**  upright mummy — **Det.** for *wj* "mummy" and terms pertaining to mummies as well as for statues, such as *kj* "form" and related terms.

**54**  mummy lying — **Det.** for *mjnj* "death," *nb-ꜥnḫ* "sarcophagus" and other terms relating to death.

**55**  mummy on a bed — **Det.** for *sḏr* "to lie" and terms related to sleeping, laying down; as well as *ḫꜣt* "corpse" and other terms related to death.

**59**  man with raised stick — **Det.** for *sḥr* "to drive back/away."

## B. WOMAN AND HER OCCUPATIONS

**1**  seated woman — **Det.** for *s.t* "woman," for names of women, and female occupations and relationships. **Det./Logo.** for first-person pronouns *-j*, *jnk*, *wj*, and so on, when the speaker is a woman.

**2**  pregnant woman — **Det.** for *jwr* "to conceive/become pregnant" and related terms.

**3**  woman giving birth — **Det./Logo.** for *msj* "to bear/give birth" and other terms related to childbirth.

**4**  variant of B3 — Variant of B3.

| | | |
|---|---|---|
| **5** |  woman nursing child | **Det.** for *mnᶜ.t* "(wet) nurse" and terms related to suckling infants. |
| **6** |  woman with child on lap | **Det.** for *rmn* "to nurse/rear" and terms related to fostering children. |
| **7** |  woman with diadem and flower bud | **Det.** for the names of queens. |

C. ANTHROPOMORPHIC DEITIES

| | | |
|---|---|---|
| **1** |  god with uraeus and sun disk | **Det./Logo.** for the name of the solar deity *Rᶜ* "Ra/Re." |
| **2** |  falcon-headed god with sun disk, S34 | Variant of C1. |
| **3** |  ibis-headed god | **Det./Logo.** for the ibis-headed god of wisdom *Ḏḥwtj* "Thoth." |
| **4** |  ram-headed god | **Det./Logo.** for the ram-headed creator god *Ḫnmw* "Chnum." |
| **5** |  variant of C4, but with S34 | Variant of C4. |
| **6** |  jackal-headed god | **Det./Logo.** for the jackal-headed god *Jnpw* "Anubis" and *Wp-wꜣ.wt* "Wepwawet." |
| **7** |  Seth-headed god | **Det./Logo.** for the god *Stḫ* "Seth." |
| **8** |  god with raised arms, flagellum and phallus | **Det./Logo.** for the fertility god *Mnw* "Min." |
| **9** |  goddess with horns and sun disk | **Det./Logo.** for the goddess *Ḥw.t-ḥr* "Hathor." |
| **10** |  goddess with feather | **Det./Logo.** for the goddess of order *Mꜣᶜ.t* "Maᶜat." |
| **10A** |  variant of C10, but with S34 | Variant of C10. |
| **11** |  god with arms raised, M4 on head | **Logo.** for the sky god, *Ḥḥ* "Heh."<br>**Phon.** *ḥḥ* as seen in *ḥḥ* "many/millions" |
| **12** |  god with plumes and staff | **Det./Logo.** for the god *Jmn* "Amun." |
| **17** |  likeness of Montu | **Det./Logo.** for the war-god *Mnṯw* "Montu." |
| **18** |  likeness of Ta-tjenen | **Det./Logo.** for the god *Tꜣ-ṯnn* "Ta-tjenen." |
| **19** |  likeness of Ptah | **Det./Logo.** for the creator god *Ptḥ* "Ptah." |
| **20** |  variant of C19 enclosed in shrine | Variant of C19. |

D. PART OF THE HUMAN BODY

| | | |
|---|---|---|
| **1** |  profile of head | **Det.** for *ḏꜣḏꜣ* "the head" and terms related to the head of man and beast<br>**Logo.** for *tp*/*ḏꜣḏꜣ* "head."<br>**Phon.** *tp* as seen in *tpj* "first." |
| **2** |  face | **Det.** for *ḥr* "face" and terms related to the face and front.<br>**Phon.** *ḥr*, as seen in the preposition *ḥr* "upon." |

**3**  lock of hair — **Det.** for *šnj* "hair," *jnm* "skin," *jwn* "complexion" and other terms related to skin and hair. Also, for *j3kb* "to mourn" and terms associated with the emotions and acts of mourning. **Logo.** for *wš* "missing."

**4**  eye — **Det.** for *m33* "to see" and other terms associated with the actions of the eye. **Logo.** for *jr.t* "eye." **Phon.** *jr*, as seen in *jrj* "to make/do," and *m33*.

**5**  eye with makeup — **Det.** for *šp* "blind" and terms related to actions, conditions associated with the eyes.

**6**  variant of D6 — Variant of D6.

**7**  eye with liner underneath — **Det.** for an *msḏmt* "eye-paint/makeup" and other terms for adornments. **Phon.** *ꜥn*.

**8**  eye within N18 — Variant of D7.

**9**  crying eye — **Det./Logo.** for *rmj* "to cry/weep."

**10**  eye with markings like a falcon's — **Det./Logo.** for the *wḏ3.t* "the wedjat/the eye of Horus."

**11**  white of the eye — **Logo.** for the measurement of ½ heqat.

**12**  eye's pupil — **Det.** for *dfd* "pupil of the eye." **Logo.** for the measurement of ¼ heqat.

**13**  eyebrow — **Det.**, usually doubled, as in *jnḥ* "eyebrow/s." **Logo.** for the measurement of ⅛ heqat.

**14**  white of the eye, other side — **Logo.** for the measurement of 1/16 heqat.

**15**  falcon marking from D10 — **Logo.** for the measurement of 1/32 heqat.

**16**  falcon marking from D10 — **Logo.** for the measurement of 1/64 heqat.

**17**  lower markings from D10 — **Det./Logo.** for *tj.t* "figure/image"

**18**  ear — **Det./Logo.** for *msḏr* "ear."

**19**  portion of the face — **Det.** for *šr.t* "nostril," *sn* "to smell" and other terms related to the nose. Also for *ḫntš* "to take pleasure," *sfn* "to be mild" and other terms related to moods and their severity. **Det./Logo.** for *fnḏ* "nose." **Phon.** *ḫnt*, as seen in the preposition *ḫnt*(*j*) "before/in front of."

**20**  cursive variant of A19 — Variant of A19.

**21**  stylized mouth — **Logo.** for *r* "mouth." **Phon.** *r* as seen in the preposition *r* "to/toward."

**22**  mouth with two strokes — **Logo**. of the measurement of *rwj* "2/3"

**23**  mouth with three strokes — **Logo**. of the measurement of *ḫmt-rw* "3/4"

**24**  top lip and teeth — **Det./Logo.** for *sp.t* "border/lip."

**25**  two lips and teeth — **Det./Logo.** for *sp.tj* "lips."

**26**  spitting mouth — **Det.** for *bšj* "to vomit," *psg* "to spit," and other terms associated with movement of liquid from the mouth.

**27**  breast — **Det.** for *snq* "to suckle" and other terms related to child-rearing. **Det./Logo.** for *mnd* "breast."

**27A**  elongated breast — Variant of D27.

**28**  extended arms
**Logo.** of *kꜣ* “soul/spirit.”
**Phon.** *kꜣ*, as seen in *ḥkꜣ* “magic.”

**29**  D28 upon R12
Variant of D28, usually used to denote a spirit of divinity.

**30**  D28 with tail
**Det.** in the name of the serpent god *Nḥb-kꜣw* “Nehebkau,” assigner of souls.

**31**  arms embracing U36
**Logo.** for a type of priest, the *ḥm-kꜣ* “mortuary priest.”

**32**  arms embracing
**Det.** for *ḥpt* “to embrace/hug,” *pgꜣ* “to unfold” and other terms associated with open arms.

**33**  arms and shoulder rowing
**Logo.** of *ḫnj* “to row” and terms associated with rowing.
**Phon.** *ḫn*, as seen in *ḫnnw* “turmoil.”

**34**  arms with axe and curved shield
**Logo.** of *ʿḥꜣ* “to fight and other terms related to fighting.

**34A**  variant of D34 with block shield
Variant of D34.

**35**  negating arms
**Det./Logo.** for most negations, including *ḫm* “to not know,” *jwtj* “which is not,” and so on.
**Logo.** for *n* and *nn*, “no/not/etc.,” the negative particles.
**Phon.** *n*, as seen in the dative/preposition *n* “to/for/etc.”

**36**  arm, palm up
**Logo.** for *ʿ* “arm/hand.”
**Phon.** *ʿ*.

**37**  arm holding X8
**Logo.** of *rdj* “to give/offer/put” and its variants *dj* and *dd*, also for the imperative *jmj* “Give!”

**38**  arm holding round loaf
**Det.** for the imperative *jmj* “Give!”
**Phon.** *m*/*mj*, as seen in *mk* “Look!/Behold!”

**39**  arm holding bowl
**Det.** for *drp* “to offer,” *ḫnk* “to present” and related terms.

**40**  arm holding stick
**Det.** for *nḫt* “strong” and other terms related to force and action. Often interchanged with A24 for this reason.
**Logo.** for *ḫꜣj* “to examine/evaluate.”

**41**  tilted arm palm down
**DET.** for *gbꜣ* “arm,” *ḫms* “to bend,” *jꜣbj* “left” and other terms associated with actions and part of the arm.
**Phon.** *nj* as in *njw* “ostrich/bowl.”

**42**  arm, palm down
**Det./Logo.** for a unit of measurement, the *mḥ* “cubit.”

**43**  arm holding flail
**Phon.** *ḫw* as seen in *ḫwj* “to protect” and *ḫwww* “evil.”

**44**  arm holding scepter
**Det./Logo.** for *ḫrp* “to control/manage” and related terms

**45**  arm holding wand
**Det./Logo.** for *ḏsr* “to clear away/sacred.”

**46**  hand
**Logo.** of *ḏr.t* “hand” and its variations.
**Phon.** *d*.

**46A**  liquid flowing from hand
**Logo.** for *jd.t* “fragrance.”

**47**  curved hand
**Det.** for *ḏr.t* “hand,” when written out phonetically.

**48**  hand lacking thumb
**Logo.** for *šsp* “palm,” which also serves to represents a “handbreadth,” the measurement of 1/7 of a cubit.

**49**  fist with exposed thumb
**Det.** for *ꜣmm* “to grasp.”

**50**  finger
**Det.** for *ʿqꜣ* “accurate.”
**Logo.** of *ḏbʿ* “finger” and related terms.
**Phon.** *ḏbʿ* , as seen in the representation of the number *ḏbʿ* “10,000.”

**51**  finger horizontal

**Det.** for *ḫ3j* “to measure,” *ṯ3j* “to take,” and other terms related to actions of the finger.
**Det./Logo.** of *ꜥn.t* “fingernail.”
**Phon.** *dqr*, as seen in *dqrw* “fruit.”

**52**  phallus

**Det.** for *ṯ3j* “male.”
**Det./Logo.** for *k3* “bull,” *ꜥ3* “donkey,” and other male animals.
**Phon.** *mt*, as seen in *mtw.t* “poison” and the *ḫmt* “three” in the numerical system.

**53**  phallus with fluid from tip

**Det.** for *ḥnn* “penis/phallus” and related terms.
**Det./Logo.** for *b3ḥ*, which appears in the compound prepositions *m-b3ḥ* “in the presence of,” *ḏr-b3ḥ* “since,” and *r-b3ḥ* “before.”

**54**  legs in motion

**Det.** for *šm* “to go” and other terms related to motions.
**Logo.** for *jw* “to come” and *nmt.t* “step.”

**55**  legs moving backward

**Det.** for *ḫtḫt* “to retreat,” *ꜥnn* “to turn back” and other terms related to backward motion.

**56**  leg

**Det.** for *rd* “foot,” *wꜥr.t* “leg,” and other terms for parts of the leg.
**Logo.** in *rd* “foot,” *pds* “box,” *wꜥr.t* “district,” *sbq* “excellent,” and *gḥs* “gazelle.”

**57**  leg with knife imposed over it

**Det.** for *j3ṯ* “to mutilate” and *nkn* “to damage.”
**Logo.** in *j3ṯw* “place of execution” and *sj3tj* “cheater.”

**58**  foot

**Logo.** for *bw* “place.”
**Phon.** of *b*.

**59**  leg with D36 imposed over it

**Phon.** of *ꜥb*.

**60**  foot with vase of flowing water

**Logo.** in *wꜥb* “pure/clean” and related terms.

**61**  stylized toes

**Det./Logo.** for *s3ḥ* “toe/kick.”

**62**  variant of D61

Variant of D61.

**63**  another variant of D61

Variant of D61.

## E. MAMMALS

**1**  bull

**Det./Logo.** for *k3* “bull,” *jḫt* “cow,” *jw3* “ox” and other terms related to cattle.

**2**  charging bull

**Det.** for *sm3* “wild bull.”
**Logo.** in one of the king’s names: *k3 nḫt* “victorious bull.”

**3**  calf

**Det.** for *bḥs* “calf” and *wnḏw* “short-horned cattle.”

**4**  sacred cow

**Det.** for *hꜥs.t* “sacred cow.”

**5**  cow nursing calf

**Det.** for *3ms* “solicitous.”

**6**  horse

**Det./Logo.** for *ssm.t* “horse,” also seen in *ḫtr* “team (of horses).”

**7**  donkey/ass

**Det.** for *ꜥ3* “donkey/ass.”

**8**  kid

**Det.** for *ꜥw.t* “flock,” *jb* “kid,” and terms related to goats.
**Phon.** *jb* in *jbj* “to thirst” and *jbw* “refuge.”

**8A**  rampant kid

Variant of E8.

| | | |
|---|---|---|
| **9** |  bubalis newborn | **Phon.** *jw*, as seen in *jwr* "to become pregnant." |
| **10** |  ram | **Det.** for *sr* "sheep" and related terms, as well as for the ram-headed god *Ḫnmw* "Chnum."<br>**Logo.** for *bꜣ* "ram." |
| **11** |  variant E10 | Variant of E10 and used much like that sign. |
| **12** |  pig | **Det.** of *rrj* "pig" and its variation *šᶜj*. |
| **13** |  cat | **Det.** of *mjw*/*mj.t* "cat." |
| **14** |  greyhound | **Det.** for *jw* "dog" and *ṯsm* "hound." |
| **15** |  dog/jackal laying down | **Det.** /**Logo.** for the jackal-headed god *Jnpw* "Anubis."<br>**Logo.** for the title of *ḫrj-sšṯꜣ* "master of the secrets." |
| **16** |  dog/jackal laying on shrine | Variant of E15 and used similarly. |
| **17** |  jackal | **Det./Logo.** for *sꜣb* "jackal/dignitary." |
| **18** |  jackal on R12 | **Det./Logo.** for *Wp-wꜣ.wt* "Wepwawet," a jackal-headed war-god later associated with Anubis. |
| **19** |  variant of E18 with T3 and *šdšd* sign | Variant of E19 and used similarly. |
| **20** |  unknown animal | **Det.** for *nšnj* "to storm," *ḫnnw* "turmoil" and other terms Set/Seth related to chaos.<br>**Logo.** for *Stḫ*/*Stš* "Seth," the god of the desert and chaos. |
| **21** |  Set/Seth animal recumbent | Variant of E20 and used similarly. |
| **22** |  lion | **Det./Logo.** for *mꜣj* "lion." |
| **23** |  lion recumbent | **Logo.** for *rw* "lion"<br>**Phon.** *rw* as seen in *rwj.t* "gate" and *Rw.tj* "Ruty" the twin lion god. |
| **24** |  panther/leopard | **Det./Logo.** for *ꜣbj* "panther/leopard." |
| **25** |  hippopotamus | **Det.** for *db*/*ḫꜣb* "hippopotamus." |
| **26** |  elephant | **Det.** for *ꜣbw* "elephant."<br>**Logo.** in *ꜣbw* "Elephantine," a town and island near modern-day Aswan. |
| **27** |  giraffe | **Det.** for *sr* "fortell."<br>**Det./Logo.** for *mmj* "giraffe." |
| **28** |  oryx | **Det.** for *mꜣḥḏ* "oryx." |
| **29** |  gazelle | **Det.** for *gḥs* "gazelle." |
| **30** |  ibex | **Det.** for *nꜣw*/*njꜣw*/*nrꜣw* "ibex." |
| **31** |  goat with collar and seal | **Det./Logo.** *šᶜḥ* "dignity/privilege" and related terms. |
| **32** |  baboon | **Det.** for *jᶜn* "baboon" and "furious." |
| **33** |  common monkey | **Det.** for *gjf* "monkey." |
| **34** |  desert hare | **Phon.** *wn* as seen famously in *wnn* "to be." |

**1**  ox head

**Logo.** that occasionally replaces E1 in the offering formulas with the meaning.

**2**  aggressive bull's head

**Det.** for *ḏnd* "rage."

**3**  hippo's head

**Det.** for *ꜣ.t* "power" and "moment."
**Phon.** *ꜣt*, as seen in *ꜣ.t* "moment/time."

**4**  foreparts of lion

**Logo.** for *ḥꜣ.t* "front" and related terms.

**5**  bubalis head

**Det.** for *sšꜣ* "prayer" and *bḫn.t* "pylon."
**Det./Logo.** for *šsꜣ* "skilled" and similar terms.

**6**  bubalis foreparts

Variant of F5 and used similarly.

**7**  ram's head

**Det./Phon.** for *šfj.t* "dignity/worth."

**8**  foreparts of ram

Variant of F7 and used similarly.

**9**  leopard head

**Det./Logo.** for *pḥtj* "strength."

**10**  head/throat of ox

**Det.** for *ḫḫ* "throat," *ʿm* "to swallow" and for terms related to the throat.

**11**  head/neck of ox

Variant of F10 and used similarly.

**12**  head/throat of dog/jackal

**Phon.** *wsr*, as seen in *wsr* "powerful."

**13**  bull horns

**Logo.** for *wp.t* "horns/forehead/beginning."
**Phon.** *wp* as seen in *wpj* "to open."

**14**  bull horns with M4

**Logo.** for *wp.t-rnp.t*, the festival for the New Year.

**15**  bull horns with M4 and N5

Variant of F14 and used similarly.

**16**  horn

**Det./Logo.** for *db*/*ʿb* "horn."
**Phon**. *ʿb*, seen in *bʿ* "to boast."

**17**  horn with vase and water

**Det.** for *ʿbw* "purification."

**18**  tusk

**Det.** for *jbḥ* "tooth" and for related terms, including "tusks" and *psḥ* "to bite."
**Det./Phon.** for words with the roots of *bjꜣ* and *bj*, such as *bj.t* "character."
**Phon.** *bḥ* and *ḫw*.

**19**  jawbone

**Det.** for *ʿr.t* "jaw."

**20**  ox tongue

**Det.** for actions and terms associated with the tongue, such as *dp* "to taste."
**Logo.** for *ns* "tongue" and *jmj-r* "overseer."
**Phon.** *ns*, as seen in *nsr* "flame."

**21**  ox ear

**Det./Logo.** for *msḏr* "ear" and terms associated with the ear, such as *sḏm* "to hear."
**Logo.** for *ḏrḏ* "leaf."
**Phon.** *sḏm* and *jdn*.

**22**  rear of a cat

**Det.** for *kfꜣ* "bottom (of a vessel)."
**Logo.** for *pḥwj* "hind-quarters/end."
**Phon.** *pḥ* as seen in *pḥtj* "strength."

**23**  leg of ox

**Det.** for *Msḫ.tjw* "The Plough," the constellation currently known as Ursa Major.
**Det./Logo.** for *ḫpš* "foreleg."

**24**  reversed leg

Variant of F23 and used similarly.

**25**  hoof and leg

**Logo.** for *wḫm.t* "hoof."
**Phon.** *wḫm* as seen in *wḫm* "to repeat."

**26**  skin of a goat

**Logo.** for *ḫnt* "hide/skin."
**Phon.** *ḫn*, commonly seen in *ḫnw* "interior."

**27**  skin of a cow

**Det.** for *dḥr* "leather."
**Det.** for various small animals, such as *pnw* "mouse."

**28**  variant F28

**Logo.** for one of the names of Horus: *sꜣb šwt* "variegated of feathers."
**Phon.** *sꜣb*.

**29**  F28 pierced by arrow

**Det./Logo.** for *stj* "to shoot."
**Phon.** *st*.

**30**  water-skin

**Phon.** *šd* as seen in *wšd* "to address."

**31**  three foxes skins tied together

**Phon.** *ms* as seen in *msj* "to bear/give birth."

**32**  animal belly with tail and teats

**Logo.** for *ḫ.t* "body/belly."
**Phon.** *ḫ*.

**33**  tail

**Det./Logo.** for *sd* "tail."

**34**  heart

**Det.** for *ḥꜣtj* "heart."
**Logo.** for *jb* "heart."

**35**  heart and windpipe

**Phon.** *nfr*.

**36**  windpipe and lungs

**Logo.** for *smꜣ* "lung."
**Phon.** *smꜣ* as seen in *smꜣ* "to unite."

**37**  ribs and backbone

**Det.** for *psd* "back."
**Det./Logo.** for *jꜣ.t* "back."

**37B**  variant F37

Variant of F37 and used similarly.

**38**  variant F37

**Det.** and variant of F37, used similarly for *psd* "back."

**39**  spinal cord and backbone

**Det./Logo.** for *jmꜣḫ* "spinal cord."
**Det./Phon.** *jmꜣḫ* "honor/venerated."

**40**  backbone with spinal cord at both ends

**Phon.** *ꜣw* as seen in *ꜣw.t* "offerings."

**41**  vertebrae

**Det.** for *šʿ.t* "slaughter."

**42**  rib

**Det./Logo.** for *spr* "rib."
**Phon.** *spr* as seen in *spr* "approach."

**43**  beef ribs

**Det.** for *spḥ.t* "ribs."

**44**  leg bone with meat

**Det.** for *jwʿ* "thigh" and *sw.t* "leg of beef."
**Phon.** *jwʿ*, as seen in *jwʿ* "to inherit" and *jwʿ.t* "heritage."
Also, *jsw* as seen in *jsw* "reward."

**45**  cow's uterus

**Det./Logo.** for *jd.t* "vagina, womb."

**46**  intestine

**Det./Logo.** for *qꜣb* "intestine/midst" and *wḏb* "shore."

**47**  variant of F46

Variant of F46 and used similarly.

| | | |
|---|---|---|
| **48** | variant of F46 | Variant of F46 and used similarly. |
| **49** | variant of F46 | Variant of F46 and used similarly. |
| **50** | intestine with S29 superimposed | **Logo.** for *spḫr* "to copy."<br>**Phon.** *spḫr*. |
| **51** | strip of flesh | **Det.** for *ḥꜥ.t* "limb" and *ḥꜥ* "flesh."<br>**Logo.** for *ḥꜥ.w* "body" and *kns* "vagina." |
| **52** | feces | **Det.** for *ḫs* "excrement." |

G. BIRDS

| | | |
|---|---|---|
| **1** | Egyptian vulture | **Phon.** *ꜣ*. |
| **2** | two vultures | **Phon.** *ꜣꜣ*. |
| **3** | vulture imposed over U1. | **Phon.** *mꜣ*. |
| **4** | buzzard, note the rounded head | **Phon.** *ṯjw*. Used as a masculine plural *nisba*. |
| **5** | falcon | **Logo.** for *Ḥr* "Horus" the falcon solar deity. |
| **6** | falcon holding flagellum | **Det.** for *bjk* "falcon." |
| **7** | falcon on R12 standard | **Det.** for divine persons, such as gods and kings. |
| **7A** | falcon in a boat | **Logo.** for the Upper Egyptian god *Nmtj*/*ꜥntj* "Nemti." |
| **7B** | variant of 7A | Variant of G7A and used similarly. |
| **8** | falcon on S12 the sign for gold | **Logo.** for a title of the king *Ḥr nbw*/*bjk nbw* "Golden Horus/Golden Falcon." |
| **9** | falcon with sun disk on head | **Logo.** for the god *Rꜥ-Ḥrw-ꜣḫ.tj* "Rē-Harakhti." |
| **10** | falcon on the sacred bark | **Det.** for both the god *Skr* "Sokar" and for the sacred bark *ḥnw* "the Sokar-bark." |
| **11** | falcon (archaic) | **Det.** for *ꜥšm*/*ꜥḫm* "idol/divine image" and *šnb.t* "breast." |
| **12** | falcon with flagellum | Variant of G11 and used similarly in regards to *ꜥḫm*. |
| **13** | falcon with double plumes | **Det.** for the god *Spdw* "Sopdu."<br>**Logo.** for *Ḥr Nḫn* "Horus of Nekhen/Hierakonpolis (for those particularly fond of the Greek name)." |
| **14** | vulture | **Det.** for *nr.t* "vulture."<br>**Det./Phon.** for words beginning with *nr*.<br>**Phon.** *mt*/*mtw*/*mjtw* as most commonly seen in the word *mw.t* "mother." |
| **15** | vulture holding flagellum | **Logo.** for the goddess *Mw.t* "Mut." |
| **16** | Nekhbet and Wadjet, in baskets | **Logo.** for *Nbtj* "The Two Ladies," a title of the king expressing his sovereignty over the Two Lands. |
| **17** | owl | **Phon.** *m*. |

**18**  two owls — **Phon.** *mm* as seen in *ḫmmtj* "which are unknown."

**19**  owl with D37 imposed over it — **Phon.** *m*/*mj* as seen in *mḥw.t* "family."

**20**  owl with D36 imposed over it — Variant of G19 and used similarly.

**21**  guinea-fowl — **Phon.** *nḥ* as seen in *nḥḥ* "eternity."
**Logo.** for *nḥ* "guinea fowl."

**22**  hoopoe — **Phon.** *ḏb* as seen in *ḏb.t* "brick."

**23**  lapwing — **Det./Logo.** for *rḫj.t*/*rḫ.wt* "subjects/commoners."

**24**  lapwing with wings spread for flight — Variant of G23 and used similarly.

**25**  crested ibis — **Logo.** for *ꜣḫ* "spirit."
**Phon.** *ꜣḫ*.

**26**  crested ibis on R12 standard — **Det.** for *hb* "ibis."
**Logo.** for the ibis-headed god *Ḏḥwtj* "Thoth."

**26A**  variant of G26 — Variant of G26 and used similarly.

**27**  flamingo — **Det.** for *dšr* "flamingo."
**Phon.** *dšr* as seen in *dšr* "red."

**28**  black ibis — **Phon.** *gm* as seen in *gmj* "to find."

**29**  jabiru — **Logo.** for *bꜣ* "soul."
**Phon.** *bꜣ*.

**30**  jabiru in triplicate — **Logo.** for *bꜣw* "might."
**Phon.** *bꜣw*.

**31**  heron — **Det.** for *šntj* "heron" and *bnw* "Benu bird/Phoenix."

**32**  perched heron — **Det./Logo.** for *bʿḥw* "inundate/flood."

**33**  egret — **Det./Phon.** for *sdꜣ*/*sdꜣdꜣ* "to tremble."

**34**  ostrich — **Det.** for *njw* "ostrich."

**35**  cormorant — **Phon.** *ʿq* as seen in *ʿq* "to enter."

**36**  swallow/martin, note forked tail — **Det.** for *mn.t* "swallow."
**Phon.** *wr* as seen in *wr* "great."

**37**  sparrow, note rounded tail — **Det.** for *nḏs* "small" and for terms associated with bad and evil, such as *bjn* "bad" and *mr* "sick."

**38**  goose — **Det.** for *r* "goose." Also for most birds and for actions associated with birds, such as *ʿff* "to fly," and assorted insects.
**Det./Phon.** for several verbs, such as *wdf* "to perish/destroy," *wfꜣ* "to discuss," *ḫtm* "to perish/destroy," and so on.
**Phon.** *gb* as seen in the name of the god *Gb* "Geb."

**39**  pintail duck — **Det.** for *sr*/*sr.t*/*sj.t* "duck."
**Logo./Phon.** *sꜣ* as seen most commonly in *sꜣ* "son."

**40**  pintail duck in flight — **Logo.** for *pꜣ* "to fly."
**Logo./Phon.** *pꜣ* as seen in the particle *pꜣ* "this/the."

**41**  landing pintail duck — **Det.** for *ḫnj* “to alight,” *qmȝ* “to throw” and *sḥwj* “to gather.” **Det./Phon.** *ḫn*/*qmj*/*tn*/*ṯn*.

**42**  fattened duck — **Det.** for *dfȝw* “provisions/abundance.” **Det./Logo.** for *wšȝ* “to fatten.”

**43**  quail chick — **Logo.** for *w* “chick.” **Phon.** *w*.

**44**  two quail chicks — **Phon.** *ww*.

**45**  quail chick with D36 superimposed — **Phon.** *wʿ*.

**46**  quail chick imposed over U1 — **Phon.** *mȝw*.

**47**  duckling — **Logo.** for *ṯȝ* “fledgling.” **Phon.** *ṯȝ*.

**48**  ducklings in a nest — **Det./Logo.** for *sš* “nest/marsh.”

**49**  ducklings in a nest — Variant of G48 and used similarly.

**50**  two plovers — **Logo.** for *rḫtj* “washerman.”

**51**  egret eating fish — **Det.** for *ḫmȝ*/*ḫjm* “to catch fish.”

**52**  pecking goose — **Det.** for *snm* “to feed.”

**53**  ba-bird — **Logo.** for *bȝ* “the Ba-soul.”

**54**  plucked fowl — **Det.** for *wšn* “to wring/offer birds.” **Phon.** *snḏ*.

## H. PARTS OF BIRDS

**1**  duck’s head — **Det.**, as with G54, for *wšn* “to wring the necks of birds/offer birds.” **Logo.**, in offering formulas, for *ȝpdw* “bird/fowl.”

**2**  crested bird’s head — **Det.** for *mȝʿ* “temple” and *mȝʿ* “true/real.” **Phon.** *pȝq*.

**3**  spoonbill head — Variant of H2 and is used similarly **Phon.** *pȝq*.

**4**  vulture head — **Det.** for *nr.t* “vulture.” **Logo.** for *rmṯ* “people.” **Phon.** *nr*.

**5**  wing — **Det.** for *ḏnḥ*/*dnḥ* “wing” and for related terms, such as *pȝ* “to fly.”

**6**  feather — **Det./Logo.** for *mȝʿ.t* “truth/justice,” as well as the name of the goddess “Maʿat.” **Logo.** for *šw.t* “feather.” **Phon.** *šw*.

**6A**  hieratic feather — Variant of H6 and used similarly.

**7**  bird’s claw — **Det.** for *jȝf.t* “claw.” **Phon.** *šȝ* as seen in *Šȝ.t* “Shat.”

**8**  egg — **Det.** for *pʿ.t* “the nobles/elite” and *swḫ.t* “egg.” **Logo.** (Variant) for *sȝ* “son.”

## I. AMPHIBIOUS ANIMALS AND REPTILES

**1**  lizard
**Det.** for *ꜥš3* "lizard."
**Phon.** *ꜥš3* as seen in *ꜥš3* "many."

**2**  turtle (freshwater)
**Det./Logo.** for *štjw* "turtle."

**3**  crocodile
**Det.** for *3d* "to be aggressive/aggression."
**Det./Logo.** for *msḥ* "crocodile."
**Logo.** for *jtj* "sovereign," when it appears doubled.

**4**  crocodile on shrine
**Det.** for the crocodile god *Sbk* "Sobek."

**5**  crocodile with tail curled inward
**Det./Logo.** for *s3q* "to collect/pull oneself together."

**6**  crocodile skin with spines
**Phon.** *km* as seen in *Km.t* "Kemet/the Black Land," the ancient name given to the settled land of Egypt.

**7**  frog
**Det.** for "frog" and the frog-headed goddess *Ḥq.t* "Heqet."
**Logo.** for *wḥm ꜥnḫ* "repeating life," an epithet for the dead.

**8**  tadpole
**Det.** for "tadpole."
**Logo.** for the numerical value of *ḥfn* "100,000."

**9**  horned viper
**Det.** for *jt* "father."
**Phon.** *f*.

**10**  cobra
**Phon.** *ḏ*.

**11**  two cobras
**Phon.** *ḏḏ*.

**12**  coiled cobra, striking
**Det.** for *jꜥr.t* "uraeus" and for names of goddesses.

**13**  striking cobra on a basket
**Det.** for the names of goddesses, particularly for the cobra goddess *W3ḏ.t* "Wadjet."

**14**  snake
**Det.** for *ḥf3w* "snake/serpent" and *ꜥnꜥr.t* "worm."

**15**  hooded snake
Variant of I15 and used similarly.

## K. FISHES AND PARTS OF FISHES

**1**  Bulti
*Tilapia nilotica*
**Det.** for the *jn.t* "Buti fish."
**Phon.** *jn*.

**2**  Barbel
*Barbus bynni*
**Det.** for *bw.t* "abomination."

**3**  Mullet/buri
*Mugil cephalus*
**Det.** for *ꜥdw* "mullet."
**Phon.** *ꜥḏ* as seen in *ꜥḏ-mr* "administrator."

**4**  Oxyrhynchus
*Mormyrus kannume*
**Logo.** for *ḫ3.t* "oxyrhynchus fish."
**Phon.** *ḫ3* as seen in *ḫ3r.t* "widow."

**5**  pike
*Petrocephalus bane*
**Det.** for *rm* "fish" and fish characteristics, including *ḫnš* "to stink."
**Det./Phon.** for *bs* "initiate/introduce."

**6**  fish scale
**Det./Logo.** for *nšm.t* "fish scale."

**7**  blowfish
*Tetrodon fahaka*
**Det.** for *šp.t* "angry."

## L. INVERTEBRATES AND LESSER ANIMALS

**1**  dung/scarab beetle
**Det./Logo.** for *ḫprr* "scarab beetle."
**Phon.** *ḫpr* as most commonly seen in *ḫpr* "to become."

**2**  bee

**Logo.** for *bj.t* “bee” and *bj.t* “honey,” as well as for the titles *bj.tj* “King of Lower Egypt” and *nj-sw.t bj.tj* “King of Upper and Lower Egypt.”

**3**  fly

**Det.** for *ḟff* “fly.”

**4**  locust

**Det.** for *snḥm* “locust” and for insects in general.

**5**  centipede

**Det.** for *sp3* “centipede.”
**Logo.** for *Sp3* “Sepa,” a town near Heliopolis.

**6**  bivalve shell

**Phon.** *ḫ3* as seen in *ḫ3.(w)t* “offering table.”

**7**  modified scorpion

**Det./Logo.** for the scorpion goddess *Srq.t* “Selket.”

## M. TREES AND PLANTS

**1**  tree

**Det.** for *nh.t* “sycamore,” *jm3* “tree,” and trees in general. Also, for *mꜥr* “fortunate.”
**Phon.** *jm3* as seen in *jm3.t* “charm.”

**2**  plant/herb

**Det.** for *jsw* “reeds,” *sšn* “lotus,” and for plants/flowers in general.
**Phon.** *ḥn* and *js* as seen in *ḥn* “to provide,” and *jsj* “to light.”

**3**  branch

**Det.** for *ḫt* “wood” and wooden objects
**Logo.** for *ḫt* “wood/tree.”
**Phon.** *ḫt* as seen in *nḫt* “strong.”

**4**  bare palm branch

**Logo.** for *rnp.t* “year”
**Phon.** *rnp* as seen in *rnpj* “to be young.”

**5**  palm branch on X1 loaf

**Det./Logo.** for *tr* “time/season.”

**6**  palm branch with D21 mouth

**Det.** for *tr* “time/season.”
**Det./Phon.** *tr*, as seen in *ptr* “who/what?” and *ḥtr* “to collect tax.” Also, for *rj*, as seen in *T3-mrj* “Egypt.”

**7**  palm branch on Q3 stool

**Det./Logo.** for *rnpj* “to be young.”

**8**  pool with lotus buds and blossoms

**Logo.** for the season of *3ḫ.t* “Inundation” and *š3* “field/marsh”
**Phon.** *š3* as seen in *š3ꜥ* “to begin.”

**9**  lotus in bloom

**Det./Logo.** for *sšn/sššnj* “lotus.”

**10**  lotus bud

**Det./Logo.** for *nḥb.t* “lotus bud.”

**11**  Long-stemmed flower

**Det./Logo.** for *wdn* “to make offerings/dedications” and, occasionally is a variant of F46 for *w3ḏb* “shore.”

**12**  stem and lily of lotus

**Logo.** for *ḫ3w* “plants” and for the numerical value of *ḫ3* “1,000.”
**Phon.** *ḫ3*.

**13**  papyrus stem

**Logo.** for *w3ḏ* “papyrus column.”
**Phon.** *w3ḏ* and *wḏ*.

**14**  papyrus stem with I10 cobra

Variant of M13 and used similarly.
**Phon.** *w3ḏ* in *w3ḏ-wr* “The Great Green/sea.”

**15**  clump of papyrus with bent stalks

**Det.** for *jdḥw* “marshes,” *w3ḫ* “flood.”
**Det./Logo.** for *mḥw* “Delta” and *T3-mḥw* “Lower Egypt.”
**Phon.** *3ḫ* and *mḥw*.

**16**  clump of papyrus

**Phon.** *ḫ3*.

**17**  reed lead

**Logo.** for *j* “reed.”
**Phon.** *j*. In some schools, if it appears doubled, it is transliterated as *y*.

**18**  walking reed leaf

**Logo./Phon.** for *jj* “to come.”

**19**  conical loaves stacked between M17 and U36

**Det./Logo.** for *ꜥ3b.t* “offerings.”

**20**  reeds growing in a row

**Det./Logo.** for *sḫ.t* “field/country” and *sḫ.tj* “peasant.”

**21**  variant of M20 but with loop

**Logo.** for *sm* “plant.”
**Phon.** *sm* as seen in *sm* “to treat/help.”

**22**  rush with shoots

**Phon.** *nḫb* as seen in the name of the vulture goddess *Nḫb.t* “Nekhbet.”
**Phon.**, when doubled, *nn* as seen in the neutral particle *nn* “this/these.”

**23**  sedge

**Logo.** for an emblem of Upper Egypt, *sw.t* “sedge.”
**Phon.** *sw* as seen in *nsw* “king.”

**24**  sedge with D21 mouth

**Logo.** for *rsw* “south” and related terms.

**25**  flowering M24

Variant of M24 and used similarly.

**26**  flowering sedge

**Logo.** for *šmꜥw* “Upper Egypt.”
**Phon.** *šmꜥ* as seen in *šmꜥw* “musicians.”

**27**  flowering sedge with D36 overlay

Variant of M26 and used similarly.

**28**  flower sedge on V20 sign

**Logo.** for the administrative title *wr mḏw šmꜥw* “chief of the tens of Upper Egypt.”

**29**  pod from fragrant tree

**Logo.** for *nḏm* “fragrant wood.”
**Phon.** *nḏm* as seen in *nḏm* “pleasant.”

**30**  root

**Det./Logo.** for *bnr* “sweet.”

**31**  rhizome from a lotus

**Det.** for *rd* “to grow” and *rwd*/*rwḏ* “to be firm/strong.”

**32**  variant of M31

Variant of M31 and used similarly.

**33**  grain

**Det.** for the name of the grain god *Nprj* “Nepri.”
**Det./Logo.** for *jt* “grain.”

**34**  ear of emmer

**Det./Logo.** for *bd.t* “emmer.”

**35**  heap of grain

**Det.** for *ꜥḥꜥ* “heap.”

**36**  bundled flax

**Det.** for *dm3* “to bundle/bind.”
**Phon.** *ḏr*.

**37**  bundled flax stems

Variant of M36 and used similarly.

**38**  bundled flax

**Det.** for *mḥꜥw* “flax” and *dm3* “to bundle/bind.”

**39**  fruit/grain in basket

**Det.** for *rnp.(w)t* “vegetables.”

**40**  bundled reeds

**Logo.** for *jsw* “reeds.”
**Phon.** *js* as seen in *jsw.t* “crew.”

**41**  chip of wood

**Det.** for *ꜥš* “cedar” and other fragrant trees.

**42** rosette/flower — **Phon.** *wn* as seen in *wnm* "to eat."

**43**  propped-up grape-vine — **Det.** for *jrp* "wine," *j3rr.t* "vine," and for assorted fruits.
**Logo.** for *jrp* "wine" and *k3nj* "gardener."

**44**  thorn — **Det.** for *sr.t* "thorn" and *t-ḥḏ* "white bread."
**Det./Logo.** for *spd* "sharp" and in the name of the god *Spdw* "Sopdu."
**Det./Phon.** for *spdd* "to supply."

## N. SKY, EARTH, WATER

**1**  sky — **Det.** for *ḫrj.t* "sky/heaven," *ḫrj* "above," *rw.t* "gate/portal," and in the name of the sky goddess *Nw.t* "Nut."
**Det./Logo.** for *p.t* "sky," *h3j.t* "ceiling," and in the name of the god *Jn-ḥr* "Onuris."

**2**  sky on S40 scepter — **Det./Logo.** for *grḥ* "night."

**3**  variant of N2 — Variant of N2 and used similarly.

**4**  raining sky — **Det./Logo.** for *j3d.t* "dew," *šnj.t* "storm," and rain-related terms.

**5** ⊙ sun — **Det.** for terms related to time and the sun, such as *wbn* "to shine" and *sf* "yesterday."
**Det./Logo.** for *rˁ* "sun," *hrw* "day" (in terms of exact dates, it is *sw*), and the name for the solar god *Rˁ* "Rē."

**6**  sun with uraeus — **Det./Logo.** for both *rˁ* "sun" and for the sun god *Rˁ* "Rē."

**7**  sun on T28 block — **Logo.** for *ḫr.t-hrw* "daytime/course of the day."

**8**  sun with rays — **Det.** for *3ḫw* "sunshine," *wbn* "to shine," and sunlight-related terms.
**Logo./Phon.** for *ḥnmm.t* "sun-folk" of Heliopolis
**Phon.** *wbn*.

**9** ⊖ half-full moon — **Det./Logo.** for *psḏn.tjw*/*psḏn* "New Moon Festival."
**Phon.** *psḏ* as seen in *psḏ.t* "Ennead/Nine Gods."

**10**  quarter moon — Variant of N9 and used similarly.

**11**  crescent moon — **Det./Logo.** for *jˁḥ* "moon," *wˁḥ* "earth almond/carob bean," and *šsp* "palm."
**Logo.** for *3bd* "month."

**12**  variant of N11 — Variant of N11 and used similarly.

**13**  star with portion of N11 crescent — **Logo.** for *mḏdjwn.t* "Half-Moon/15th Day Festival."

**14**  star — **Det.** for the names of stars and measurements of time, such as *Msḫ.tjw* "Constellation of the Plough," *3bd* "month, and *wnw.t* "hour."
**Det./Logo.** for *sb3* "star."
**Logo.** for *dw3.t* "morning" and *dw3.t* "netherworld.
**Phon.** *sb3* and *dw3*.

**15**  encircled star — **Logo.** for *dw3.t* "Duat/the Netherworld."

**16**  flat strip of land with grains of sand — **Det.** for *ḏ.t* "estate" and *ḏ.t* "eternity."
**Logo.** for *t3* "land/earth."
**Phon.** *t3*.

**17** variant of N16 — Variant of N16 and used similarly.

**18** stretch of sand — **Det.** for *Ṯḥnw* "Libya," *ꜣḫ.t* horizon, and other words associated with foreign lands and the desert.
**Logo.** for *jw* "island."

**19** doubled N18 — **Logo.** in *Ḥrw-ꜣḫ.tj* "Harakhti."

**20** tongue of land — **Det.** for *wḏb* "bank/shore" and *ḥb-sd* "the Sed Festival."
**Phon.** *wḏb* as seen in *wḏb* "to turn/divert."

**21** tongue of land — **Det./Logo.** for *jdb* "bank"; it appears doubled as *jdb.wj* "The Two Banks."

**22** variant of N20 — Variant of N20 and used similarly.

**23** irrigation canal — **Det.** of *tꜣ* "land," *tꜣš* "border," and for terms representing irrigated land. Also, when grouped with N5, of *rk* "time."
**Logo.** for the name of the earth god *Gb* "Geb."

**24** irrigation network — **Det.** for the nomes/districts of Egypt and for *ḥsp* "garden."
**Det./Logo.** for *spꜣ.t* "nome/district."
**Logo.** for *ḏꜣt.t* "estate/farm."

**25** hilly land — **Det./Logo.** for *smꜣ.t* "desert" and for *ḫꜣs.t* "foreign land," as well as for term related to other lands/places, such as *jꜣbt.t* "east" and *jmj-r smꜣ(w)t jꜣbt.(w)t* "Overseer of the Eastern Deserts."

**26** mountains — **Logo.** for *ḏw* "mountain."
**Phon.** *ḏw* as seen in the name of the ancient city of *ꜣbḏw* "Abydos."

**27** sun rising over mountains — **Logo.** for *ꜣḫ.t* "horizon/Akhet."

**28** dawn breaking over a hill — **Logo.** for *ḫꜥj* "to rise/appear."
**Phon.** *ḫꜥ*.

**29** slope of a hill — **Phon.** *q*.

**30** mound of earth — **Det./Logo.** of *jꜣ.t* "mound."

**31** road with shrubs — **Det.** of *mṯn* "road" and for terms relating to travel, including distance, destination/location.
**Det./Logo.** of *wꜣ.t* "road/course."
**Logo.** for *wꜣj* "to start."
**Phon.** *ḫr* as seen in *ḫrw-r* "except."

**32** lump of clay — Variant of Aa22 and F52 and used similarly.

**33** grain of sand — **Det.** for *šꜥj* "sand," *ḥḏ* "silver," and terms relating to metals/minerals. Also, for *mnḫ* "wax," *pḫr.t* "medical prescription," terms related to other pellets and medicines, and in words beginning with the root *qd*.

**33A** tripled grains of sand — Variant plural of N33 and used similarly.

**34** metal ingot — **Det.** of *ḫmꜣ.t* "copper," *ḫmꜣ.t* "bronze," and terms/objects related to the two metals.
**Logo.** for *ḫmꜣ.t* "copper."

**35** rippling water — **Phon.** *n*.

**35A** waves in water — **Det./Logo.** for *mw* "water" and for terms related to water, such as *swr* "to drink."
**Phon.** *mw*.

**36**  canal/waterway

**Det.** of *wꜣḏ-wr* “The Great Green/sea” and for other bodies of water.
**Logo.** for *mr* “canal.”
**Phon.** *mr* and *mj*.

**37**  reflection pool

**Det./Logo.** for *sṯꜣ.t* “aroura,” a measurement of area.
**Logo.** for *š*(*j*) “pool/lake.”
**Phon.** *š*.

**38**  detailed N37

Variant of N37 and used similarly.

**39**  variant of N37

Variant of N37 and used similarly.

**40**  walking pool

**Phon.** *šm* as seen most commonly in *šm* “to go.”

**41**  well with water

**Det.** of *ḫnm.t* “well,” *bjꜣ* “cauldron,” and *pḫw.w* “outer limits/distant marshland.”
**Phon.** *ḥm*, as seen in *ḥm.t* “woman,” and *bjꜣ*, as seen in *bjꜣw* “mine.”

**42**  well with water

Variant of N41 and used similarly.

## O. BUILDINGS AND PARTS OF BUILDINGS

**1**  house layout

**Det.** of *ḫnw* “interior,” *ꜥ.t* “room” and other terms related to building layouts and structure.
**Logo.** for *pr* “house.”
**Phon.** *pr*.

**2**  house with T3 mace

**Logo.** for *pr-ḥḏ* “treasury.”

**3**  house with offerings

**Logo.** for *pr.t-ḫrw* “invocation offerings.”

**4**  reed hut

**Logo.** for *ḥ* “courtyard.”
**Phon.** *ḥ*.

**5**  winding wall

**Det.** of *mrr.t* “street.”
**Phon.** *mr* and *nm*.

**6**  enclosure/estate plan

**Logo.** for *ḥw.t* “temple/enclosure/chapel.”

**7**  variant of O6 with X1 loaf

Variant of O6 and used similarly.

**8**  variant of O7 with O29 column

**Logo.** for *ḥw.t-ꜥꜣ.t* “temple/The Great Enclosure (temple at Heliopolis).”

**9**  variant of O7 with basket

**Logo.** for the goddess *Nb.t-ḥw.t* “Nephthys.”

**10**  enclosed Horus

**Logo.** for the goddess *Ḥw.t-Ḥr* “Hathor.”

**11**  palace with fortifications

**Logo.** for *ꜥḥ* “palace.”

**12**  variant of O11 with D36 arm

Variant of O11 and used similarly.

**13**  fortified enclosure

**Det.** of *sbḥ.t* “portal/gateway” and *sbḫ* “to wall in.”
**Logo.** for *wsḫ.t* “hall (of a temple).”

**14**  corner of O13

Variant of O13 and used similarly.

**15**  enclosure with X1 loaf and W10

**Logo.** for *wsḫ.t* “hall (of a temple).”

**16**  cornice protected by serpents

**Det./Logo.** for *tꜣj.t* “shroud”/“curtain” and for *tꜣj.tj* “vizier”/“he of the curtain.”

**17**  variant of O16

Variant of O16 and used similarly.
**Det./Logo.** for *t3-wr* "port" on a ship.

**18**  curved-top shrine

**Det./Logo.** for *k3r* "shrine."

**19**  ancient shrine

**Det.** of great shrines/temples, such as *Pr-wr* "The Great House" in Upper Egypt and *jtr.t šmʿj.t* "Conclave of Upper Egypt/Nile Valley Shrine."

**20**  shrine

**Det.** of *jtr.t* "row of shrines," and other shrines.

**21**  shrine facade

**Det./Logo.** for *sḥ* "chapel/booth" and *sḥ-nṯr* "god's pavilion."

**22**  pavilion with support pole

**Det./Logo.** for *sḥ* "pavilion."
**Phon.** *sḥ*.

**23**  shrine for Sed Festival

**Det./Logo.** for *ḥb-sd* "The Sed Festival."

**24**  pyramid

**Det.** of *mr* "pyramid," names of pyramids, and in the name of the city *Mn-nfr* "Memphis."

**25**  obelisk

**Det./Logo.** for *tḫn* "obelisk."

**26**  stela

**Det./Logo.** for *wḏ* "stela/stele/inscription."

**27**  columned hall

**Det.** of *ḥ3* "office/hall."
**Phon.** *ḥ3* as seen in *ḥ3wj* "dusk."

**28**  column

**Logo.** for *jwn* "column."
**Phon.** *jwn* as seen in the name of the city *Jwnw* "Heliopolis."

**29**  wooden column

**Phon.** *ʿ3* as seen in *ʿ3* "great."

**29v**  vertical variant of O29

Variant of O29 and used similarly.

**30**  support pole

**Det./Logo.** for *sḫn* "pillar/post."

**31**  door

**Det./Logo.** for *ʿ3* "door" and *wn* "to open."

**32**  doorway

**Det./Logo.** for *sb3* "door" and *sbḫ.t* "gateway/portal."

**33**  facade of palace

**Det.** for the *srḫ* "serekh," a banner the displays a name of the king.

**34**  door bolt

**Logo.** for *s* "door bolt."
**Phon.** *s*.

**35**  walking door bolt

**Logo./Phon.** *s* in words related to motion, such as *js* "Go!" and *ms* "to bring."
**Phon.** *sj* as seen in *sj* "what/which?"

**36**  wall

**Det./Logo.** for *jnb* "wall" and *sbtj* "rampart."

**37**  toppling wall

**Det.** of *gs3* "to tilt/favor" and *whn* "to topple."

**38**  corner

**Det.** of *qnb.t* "corner."
**Logo.** for *qnb.t* "council of law" and in *ḫrj* (*n*) *tm* "Chief of the Court."

**39**  brick/slab of stone

**Det.** of *jnr* "stone" and *ḏb.t* "brick."

**40**  flight of stairs

**Det.** of *rdw* "stairway."
**Logo.** for *rwd* "stairs/tomb shaft," *ḫtjw* "platform/terrace."

**41**  double stairway

**Det.** of "stairway," "ascent" and "height."

**42**  fence

**Phon.** *šsp* as seen in *šsp* "to recieve."

**43** variant of O42 — Variant of O42 and used similarly.

**44** emblem of Min — **Det./Logo.** for *jꜣ.t* "office/duty."

**45** domed enclosure — **Det./Logo.** for *jp.t/jpꜣ.t* "private quarters/secret chamber."

**46** variant of O45 — Variant of O45 and used similarly.

**47** ancient building — **Logo.** for *Nḫn* "Hierakonpolis."

**48** variant of O47 — Variant of O47 and used similarly.

**49** crossroads of town — **Det.** of towns, cities, and in the proper names of civilized areas, as seen in *Mn-nfr* "Memphis" and *tꜣ-mrj* "Egypt/The Two Lands."
**Logo.** for *nw.t/njw.t* "town/city."

**50** threshing floor — **Det.** of *sp.t* "threshing floor."
**Phon.** *sp* as seen in *sp sn* a phrase to indicate repetition.

**51** pile of grain — **Det./Logo.** for *šnw.t* "granary."

## P. SHIPS AND PARTS OF SHIPS

**1** boat on the water — **Det.** of *dp.t* "ship," *ḏꜣj* "to cross," and other sailing terms.
**Logo.** for *jmw* "boat," *qꜣqꜣw* "barge," and other names given to types of sailing craft.

**1A** capsized boat — **Det.** of *pnꜥ* "to capsize/overturn."

**2** ship, sail unfurled — **Det.** of *ḫntj* "to sail upstream."

**3** sacred bark — **Det.** for *mꜥnḏt* "Bark of the Dawn" and other divine/kingly boats.
**Det./Logo.** for *wjꜣ* "the sacred bark."

**4** reed boat — **Logo.** for *wḫꜥ* "fisherman."
**Phon.** *wḫꜥ* as seen in *wḫꜥ* "to go home."

**5** mast and sail — **Det./Logo.** for *ṯꜣw* "air" and wind-related terms, such as *ḏꜥ* "wind storm."
**Logo.** for *nfw* "sailor."

**6** mast — **Phon.** *ꜥḥꜥ* as seen in *ꜥḥꜥ* "then."

**7** mast with D36 arm overlaid — Variant of P6 and used similarly.

**8** oar — **Det.** of *ḥp.t* "oar."
**Phon.** *ḫrw* as seen in *ḫrwj* "enemy."

**9** oar with overlaid I9 viper — **Logo.** in *ḫrj-fj* "so said/says . . . "

**10** rudder — **Det.** of *ḥmw* "rudder" and *ḥmj* "steering oar."

**11** mooring post — **Det.** of *mnj* "to moor" and *mnj.t* "mooring post."

## Q. DOMESTIC AND FUNERARY FURNITURE

**1** throne — **Logo.** for the goddess *ꜣs.t* "Isis" and for *s.t* "throne/seat."
**Phon.** *st, ws* (as seen in *Wsjr* "Osiris), and *ḥtm.*

**2** portable chair — **Logo.** for *s.t* "seat."
**Phon.** *ws* as seen in the name of the god *Wsjr* "Osiris."

**3** stool/reed mat — **Phon.** *p*.

**4** head-rest — **Det.** of *wrs* "head-rest."

| | | |
|---|---|---|
| **5** |  chest | **Det.** of *ꜥfd.t* “chest” and other containers/boxes. |
| **6** |  coffin | **Det./Logo.** for *qrs* “to bury,” *qrsw* “coffin,” and related terms. |
| **7** |  brazier with open flame | **Det.** of *ḫt* “fire” and *sḏ.t* “flames.”<br>**Logo.** for *srf* “temperature.” Also, when appearing doubled, in the netherworld place *Jw-nsrsr* “Isle of Flames.” |

## R. TEMPLE FURNITURE AND SACRED EMBLEMS

| | | |
|---|---|---|
| **1** |  offerings on table | **Det./Logo.** for *ḫ3.t/ḫ3w.t* “offering table/alter.” |
| **2** |  offering loaves on a table | Variant of R1 and used similarly. |
| **3** |  offering table | **Det./Logo.** for *wḏḥw* “offering table.” |
| **4** |  loaf on reed mat | **Logo.** for *ḥtp* “offering.”<br>**Phon.** *ḥtp*. |
| **5** |  censer | **Det./Logo.** for *k3p* “to fumigate.”<br>**Phon.** *k3p*. |
| **6** |  variant of R5 | Variant of R5 and used similarly. |
| **7** |  burning incense | **Det./Logo.** for *snṯr* “incense,” *b3* “soul” and *b3* “ram.” |
| **8** |  pole with banner | **Det./Logo.** for *nṯr* “god.”<br>**Phon.** *nṯr*. |
| **9** |  banner with V33 at base of pole | **Det./Logo.** for *bd* “incense/natron.” |
| **10** |  banner between T28 and N29 | **Logo.** in *ḫr.t-nṯr* “necropolis/cemetery.” |
| **11** |  bundled reed stalk columns | **Logo.** for a type of column called *ḏd* “the *djed*-column.”<br>**Phon.** *ḏd*. |
| **12** |  religious standard | **Det.** of *j3.t* “standard,” and used to denote divinity with emblems of the gods. |
| **13** |  falcon and feather on a standard | **Logo.** for *jmn.t* “west” and related terms. |
| **14** |  variant of R13 | Variant of R13 and used in similar circumstances.<br>**Logo.** in *wnmj* “right (directionality).” |
| **15** |  spear bearing banners | **Logo.** for *j3bt.t* “east” and related terms, including *j3bj* “left (directionality).” |
| **16** |  feathered papyrus-shaped rod | **Det./Logo.** for *wḫ*, the emblem of Qus in Upper Egypt. |
| **17** |  wig with plumes | **Det./Logo.** for *T3-wr* “This” the name of the nome of Abydos. |
| **18** |  variant of R17 | Variant of R17 and used in similar circumstances. |
| **19** |  *w3s*-scepter with feather and fillet | **Logo.** of *W3s.t* “Thebes.” |
| **20** |  emblem of Seshat | **Logo.** of the name of the goddess *Sš3.t* “Seshat.” |
| **21** |  variant of R20 | Variant of R20 and used in similar circumstances. |
| **22** |  emblem of Min | **Logo.** of the fertility god *Mnw* “Min.”<br>**Phon.** *ḫm* as seen in the name of the Delta city *Ḫm* “Letopolis.” |

**23** variant of R22 — Variant of R22 and used in similar instances.

**24** bound bows — **Det./Logo.** for the goddess *N.t*/*Nj.t* "Neith."

**25** variant of R24 — Variant of R24 and used similarly.

## S. CROWNS, DRESS, AND STAVES

**1** White Crown — **Det./Logo.** for *ḥḏ.t* "The White Crown" and *šmʿ-s* "The Crown of Upper Egypt."

**2** White Crown in basket — Variant of S1, used in a like fashion.

**3** Red Crown — **Det./Logo.** for *dšr.t* "The Red Crown" and *mḥw-s* "The Crown of Lower Egypt.
**Logo.** in *nj-sw.t bj.tj* "King of Upper and Lower Egypt."
**Phon.** *n*.

**4** Red Crown in basket — Variant of S3, used in similar ways.

**5** Double Crown — **Det./Logo.** for *sḫm.tj* "The Double Crown."

**6** Double Crown in basket — Variant of S6 and used in a like manner.

**7** Blue/War Crown — **Det./Logo.** for *ḫprš* "The Blue Crown/The War Crown."

**8** The *Atef* Crown — **Det./Logo.** for *ꜣtf*/*ꜣtfw* "The Atef Crown."

**9** double plumes — **Det/Logo.** for *šw.tj* "double plumes."

**10** headband and fillet — **Det./Logo.** for *wꜣḫw* "wreath" and *mḏḥ* "headband."
**Phon.** *mḏḥ*.

**11** beaded collar — **Det./Logo.** for *wsḫ* "broad collar."
**Phon.** *wsḫ*.

**12** gold collar — **Det.** of most precious metals.
**Logo.** for *nbw* "gold" and *nbj.t* "gold collar."

**13** gold collar overlaying D58 foot — **Phon.** *nb* as seen in the name of the town *Nbj.t* "Kom Ombo."

**14** gold collar overlaying T3 mace — **Logo.** for *ḥḏ* "silver."

**14A** gold collar overlaying S40 staff — **Logo.** for *ḏʿm* "electrum."

**15** glass/faience beads — **Det.** of *šsm.t* "malachite."
**Det./Logo.** for *tḥn.t*/*ṯḥn.t* "faience/sparkle."
**Phon.** *ṯḥn*.

**16** variant of S15 — Variant of S15 and used similarly.

**17** variant of S15 — Variant of S15 and used as such.

**18** counterweight on necklace — **Det./Logo.** for *mnj.t* "beaded necklace/counterweight."

**19** seal on necklace bead — **Logo.** for *ḫtm* "to seal" and *ḫtmw* "treasurer."

**20** front view of S19 — **Det./Logo.** of *ḏbʿ.t* "signet-ring," *ḫtm* "to seal," and for related terms.

**21** ring — **Det.** of *jwʿw* "ring."

**22**  knotted shoulder-tie

**Logo.** for *ꜣ-wr* “port side” on a ship.
**Phon.** *st*/*sṯ*.

**23**  knotted cloth strips

**Det./Logo./Phon.** for *dmḏ*/*dmd* “to unite.”

**24**  knot in girdle/belt

**Logo.** for *ṯs.t* “knot/vertebrae.”
**Phon.** *ṯs*.

**25**  garment

**Det./Logo.** for *ꜥw*/*jꜥꜣw* “translator/guide.”

**26**  kilt

**Det./Logo.** for *šndj.t* “kilt.”

**27**  cloth with fringe

**Det./Logo.** for *mnḫ.t* “cloth/clothing.”

**28**  fringed cloth with S29 cloth

**Det.** for *ḥbs* “clothing,” *ḥꜣp* “to cover” and other cloth-related terms.

**29**  folded cloth

**Logo.** for *snb* within the abbreviation of *ꜥnḫ*(*.w*)-(*w*)*ḏꜣ*(*w*)-*s*(*nb.w*) “Life, Prosperity, Health/May he live long, prosper, and be healthy/l.p.h”
**Phon.** *s*.

**30**  folded cloth overlaying I9 viper

**Phon.** *sf* as seen in *sf* “yesterday.”

**31**  folded cloth overlaying UI sickle

**Phon.** *smꜣ*.

**32**  fringed cloth

**Logo.** for *sjꜣ.t* “fringed cloth.”
**Phon.** *sjꜣ*

**33**  sandal

**Det./Logo.** for *ṯb.t*/*tb.t* “sandal” and *ṯbw* “sandalmaker.”

**34**  sandal strap

**Logo.** of *ꜥnḫ* “sandal strap.”
**Phon.** *ꜥnḫ* as seen in *ꜥnḫ* “to live.”

**35**  ostrich feather sunshade

**Det./Logo.** for *srj.t* “fan/standard.”
**Logo.** for *šw.t* “shade/shadow” and, when appearing doubled, for the god *Ḥjpwj* “Hepwi.”

**36**  variant of S35

Variant of S35, use accordingly.

**37**  fan with short handle

**Det./Logo.** for *ḫw* “fan.”

**38**  crook

**Det./Logo.** for *ḥqꜣ.t* “scepter.”
**Phon.** *ḥqꜣ*.

**39**  crook of a shepherd

**Phon.** *ꜥwt* as seen in *ꜥw.t* “flock.”

**40**  *wꜣs*-scepter

**Logo.** for *wꜣs* “the *was*-scepter,” *jꜣt.t* “milk/cream,” and the milk goddess *Jꜣt.t* “Iatet.”
**Phon.** *wꜣs*.

**41**  was-scepter with twisted shaft

**Phon.** *ḏꜥm*.

**42**  *Aba*-scepter

**Det./Logo.** for *ꜥbꜣ* “the *aba*-scepter” and *ḫrp* “to control.”
**Logo.** for most titles/offices and *sḫm* “sistrum.”
**Phon.** *sḫm*.

**43**  staff

**Logo.** for *mdw* “staff.”
**Phon.** *md*.

**44**  *Ames*-staff

**Det./Logo.** for *ꜣms* “the *ames*-staff.”

**45**  flagellum

**Det./Logo.** for *nḫꜣḫꜣ* “flail/flagellum.”

**1** ancient mace
**Phon.** *mn*/*mnw*.

**2** pear-headed mace posed for smiting
**Det.** for *sqr* "to smite."

**3** pear-headed mace
**Logo.** of *ḥḏ* "mace."
**Phon.** *ḥḏ*.

**4** pear-headed mace with hand strap
Variant of T3 and used accordingly.

**5** mace overlaying I10 cobra
**Phon.** *ḥḏ* and used similarly to T3.

**6** mace overlaying two I10 cobras
**Phon.** *ḥḏḏ*.

**7** axe
**Det.** for *mjb.t* "axe."
**Det./Logo.** for *mḏḥ* "to hew/carve."
**Logo.** for the occupation *mḏḥ* "carpenter."

**7A** axe
**Det.** for *ꜣqḥw* "axe."

**8** dagger (archaic)
**Det.** for *mtpn.t* "dagger."
**Phon.** *tp*/*tpj*.

**8A** dagger
**Det.** for the *bꜣgsw* "dagger" shaped similarly.

**9** bow (archaic)
**Det./Logo.** for *pḏ.t* "bow."
**Phon.** *pd*/*pḏ*.

**10** composite bow
Variant of T9 and used similarly.

**11** arrow
**Det.** for *ꜥḥꜣ* "arrow."
**Phon.** *sjn*/*swn*

**12** bow-string
**Det.** for *ꜣr* "to restrain" and other words with the root *ꜣr*.
**Det./Logo.** for *rwd*/*rwḏ* "bowstring."
**Logo.** of *dꜣr* "to subdue."
**Phon.** *rwḏ*/*rwd*

**13** joined wood bits
**Phon.** *rs*.

**14** foreign throwing stick
**Det.** for *ꜥmꜥꜣ.t* "throw-stick" and "foreign."
**Det./Logo.** for *qmꜣ* "to throw" and *qmꜣj* "to create."
**Logo.** of foreign people, such as *nḥsj* "Nubian," *ꜥꜣm* "Asiatic," and so forth. Also for the unit of measurement *ḥqꜣ.t* "heqat."
Used as a variant for D50, P11, S38/39, T13, and Aa26.

**15** variant of T14
Variant of T14 and used similarly.

**16** scimitar
**Det.** for *ḫpš* "scimitar."

**17** chariot
**Det./Logo.** for *wrrj.t* "chariot."

**18** shepherd's crook and pack
**Logo.** of *šms* "to accompany" and related terms.
**Phon.** *šms*.

**19** bone harpoon hook
**Det.** for *qs* "bone" and other tubular objects, such as *twr* "reed" and *ꜣbw* "ivory."
**Logo.** for *gnw.t* "annals" and *gnw.tj* "sculptor."
**Phon.** *qs*, *gn*, and *twr*.

**20** variant of T19
Variant of T19 and used similarly.

**21** harpoon
**Logo.** of *wꜥ* "one."
**Phon.** *wꜥ*.

**22**  arrowhead — **Logo.** of *sn* “brother” and *snw* “two.” **Phon.** *sn*.

**23**  variant of T22 — Variant of T22 and used similarly.

**24**  fishing net — **Det.** for *ḥ/jḥ* “net.” **Phon.** *jḥ/ḥ*.

**25**  reed floats — **Logo.** of *ḏbꜣw* “floats.” **Phon.** *ḏbꜣ/dbꜣ*.

**26**  bird trap — **Det./Logo.** for *sḫt* “to trap.” **Phon.** *sḫt*.

**27**  variant of T26 — Variant of T26 and used accordingly.

**28**  butcher’s block — **Logo.** of *ḫr* “under, below.” **Phon.** *ḫr*.

**29**  butcher’s block with T30 knife — **Det./Logo.** for *nm.t* “slaughter house/place.”

**30**  knife — **Det.** for *ds* “knife” and related terms, including *dm* “to be sharp.” **Phon.** *dm*.

**31**  sharpening knife — **Phon.** *sšm*.

**32**  walking knife — Variant of T31 and used similarly.

**33**  knife sharpener — **Logo.** of *sšm* “butcher” and a variant of T31.

**34**  butcher’s knife — **Det.** for *nm* “butcher’s knife.” **Phon.** *nm*.

**35**  variant of T34. — Variant of T34 and used similarly.

## U. AGRICULTURE, CRAFTS, AND PROFESSIONS

**1**  sickle — **Det.** for *ꜣsḫ* “to reap” and *mꜣ* “curved end.” **Phon.** *mꜣ*, as seen in *mꜣꜣ* “to see.”

**2**  variant of U1 — Variant of U1 and used similarly.

**3**  sickle with D4 eye. — Variant of U1 and used similarly.

**4**  sickle with Aa11 — **Phon.** *mꜣᶜ*, as seen in *mꜣᶜ* “correct/true” and related terms.

**5**  variant of U4 — Variant of U4 and used similarly.

**6**  hoe — **Det.** for *ḥbs* “to hack (up earth),” *ḥbꜣ* “to destroy,” and other terms related to destruction and cultivation. **Phon.** *mr* as seen in *mrj* “to desire/want/love”

**7**  variant of U6 — Variant of U6 and used similarly.

**8**  hoe lacking connecting rope — **Phon.** *ḥn*, as seen in *ḥnw* “bowl.”

**9**  grain measure pouring grain — **Det.** for *jt* “grain,” *ḫꜣj* “to measure” and terms related to grain and measurement. **Logo.** of measurement units, including *ḥqꜣt* “heqat.”

**10**  grain measure with grain on it — **Logo.** of *jt/jtj* “barley.”

**11**  grain measure with S38 crook — **Logo.** of the measuring unit *ḥqꜣ.t* “heqat.”

**12**  grain measure with D50 finger — Variant of U11 and used similarly.

**13**  plough — **Det.** for *ḥb* “plough,” the verb *sḫ3* “to plough,” and terms related to cultivation.
**Logo.** of *prj.t* “seed.”
**Phon.** *šnᶜ* and *ḥb*, as seen in *ḥbnj* “ebony” and *šnᶜ* “to repel.”

**14**  two joined branches — Variant of U13 and used similarly.

**15**  sledge — **Logo.** of *tm.t* “sledge.”
**Phon.** *tm*, as seen in *tm* “to perish.”

**16**  jackal-headed sledge — **Det.** for *wnš* “sledge” and *bj3* “wonder.”
**Phon.** *bj3* as seen in *bj3j.t* “miracles.”

**17**  pick excavating a N37 pool — **Det./Logo.** for *grg* “to establish/found/ensnare.”
**Phon.** *grg*, as seen in *grg* “falsehood.”

**18**  pick excavating a N38 pool — Variant of U17 and used similarly.

**19**  adze — **Phon.** *nw* as seen in *nw* “this.”

**20**  variant of U19 — Variant of U19 and used similarly.

**21**  adze working a block of wood — **Det./Phon.** *stp* as seen in *stp* “to choose.”

**22**  chisel — **Det.** for *mnḫ* “to be proficient/functional” and “carve.”

**23**  chisel — **Phon.** *3b*, as seen in *3bw* “elephant,” and *mr*, as seen in *mr* “to be sick.”

**24**  stone-working drill — **Logo.** of *ḫmw.t* “craft,” *ḫmw* “skilled,” and related terms.

**25**  variant of U24 — Variant of U24 and used similarly.

**26**  drill for boring beads — **Logo.** of *wb3* “to open” and related terms.

**27**  variant of U26 — Variant of U26 and used similarly.

**28**  fire-drill — **Logo.** of *wḏ3* in *ᶜnḫ*(*.w*)-(*w*)*ḏ3*(*.w*)-*s*(*nb.w*) “May he live long, prosper, and be healthy/l.h.p.”
**Phon.** *ḏ3*, as seen in *ḏ3j* “to ferry.”

**29**  variant of U28 — Variant of U28 and used similarly.

**30**  potter’s kiln — **Logo.** of *t3* “kiln.”
**Phon.** *t3* as seen in *t3j.t* “shroud.”

**31**  baker’s implement — **Det.** for *jtḥ* “fortress.”
**Det./Logo.** for *ḫnr* “to restrain,” *ḫnr.t* “prison” and related terms. Also for *rtḥj* “baker.”

**32**  mortar and pestle — **Det.** for *sḥm* “to pound/crush,” *ḫm3t* “salt,” *dns* “heavy,” and related terms.
**Det./Logo.** for *ḥsmn* “bronze/natron.”
**Phon.** *smn* as seen in *ḥsmn* “bronze.”

**33**  pestle — **Logo.** of *tj.t* “pestle.”
**Phon.** *tj* as seen in *jtj* “soveriegn.”

**34**  spindle — **Det./Logo.** for *ḫsf* “to spin.”
**Phon.** *ḫsf* as seen in *ḫsf* “to oppose.”

**35**  spindle with I9 viper — Variant of U34 and used similarly.

**36**  laundry club — **Phon.** *ḫm* as seen in *ḫm=f* “His Majesty.”

**37**  razor — **Det.** for *ḥ ꜥq* “to shave.”

**38**  balance — **Det./Logo.** for *mḫ3.t* “balance.”

**39**  base for balance — **Det.** for *ṯsj* “to pick/raise up,” *wṯs* “to carry/wear,” and related terms. **Phon.** *ṯs* as seen in *ṯsj* “to be angry.”

**40**  hieratic base — Variant of U39 and used similarly, although it also appears as a variant of T13 in *rs-tp* “to be vigilant.”

**41**  balance plummet — **Det.** for *tḫ* “plummet.” **Phon.** *tḫ* as seen in *tḫj* “to be drunk.”

## V. ROBE, FIBERS, AND BASKETRY

**1**  rope coil — **Det.** for *nwḥ* “rope” and rope-related terms, such as *nwḥ* “to bind” and *šnj* “to encircle.” **Logo.** of *š.t* “100.” **Phon.** *šn* as seen in *šn.t* “dispute.”

**2**  door bolt — **Det.** for *3s* “to hasten.” **Logo.** of *st3* “to draw/drag” and the land measurement of *sṯ3.t* “aroura.” **Phon.** *sṯ3*/*st3*.

**3**  door bolt with three cords — **Logo./Phon.** *sṯ3w* as seen in *r-sṯ3w* “necropolis (of Giza).”

**4**  lasso — **Phon.** *w3* as seen in *w3ḫ* “flood.”

**5**  looped rope — **Det.** for *snṯ* “to allot/measure out.” **Det./Logo.** for *snṯj* “lay out.”

**6**  looped cord — **Det./Logo.** for *šs*/*šsrw* “linen/rope” **Phon.** *šs* as seen in *šs* “alabaster vessel.”

**7**  cord looped up — **Phon.** *šn* as seen in *šn* “tree.”

**8**  variant of V7 — Variant of V7 and used similarly.

**9**  original cartouche — **Det.** for *šn* “ring” and *šnw* “cartouche.”

**10**  oval cartouche — **Det.** for *šnw* “cartouche/circuit/circumference” and *rn* “name.”

**11**  halved cartouche — **Det.** for *dnj* “dam” and *pḫ3* “to purge/split.” **Logo.** of *djw.t* “shriek” and *pḫ3* “deck of a ship.”

**12**  looped thread — **Det.** for *ꜥrq* “to dress/bind,” *fḫ* “to loosen,” *sšd* “headband,” and other terms related to tying/untying actions. Also, for *šfdw* “papyrus scroll,” *snn* “document,” and other terms related to documentation. **Phon.** *ꜥrq* as seen in *ꜥrqj* “the last day of the month.”

**13**  tethering rope — **Phon.** *ṯ*.

**14**  tethering rope with tick — Variant of T13 and used similarly.

**15**  walking tether rope — **Phon.** *jṯ*/*jṯj* as seen in *jṯj* “to take/take possession of.”

**16**  looped cord to hobble cattle — **Phon.** *s3* as seen in *s3* “protection.”

**17**  herdsman’s shelter — Variant of V16 and used similarly.

**18**  variant of V17 — Variant of V16 and used similarly.

**19**  cattle hobble — **Det.** for *kꜣr* “shrine,” *qnj* “palanquin,” and related terms. Also for *tmꜣ* “mat,” *ḫꜣr* “sack” and other woven handcrafts.
**Det./Logo.** for *mḏ.t* “stall/stable.”
**Det./Phon.** *tmꜣ* as seen in *tmꜣ* “cadastre/land registry.”

**20**  cattle hobble — **Phon.** *mḏ*, as seen in the numerical value of *mḏ*(*w*) “10.”

**21**  cattle hobble with I10 cobra — **Phon.** *mḏ* as seen in *mḏ* “deep.”

**22**  whip — **Phon.** *mḥ*, as seen in the unit of measurement the *mḥ* “cubit.”

**23**  variant of V22 — Variant of V22 and used similarly.

**24**  thread spun to stick — **Phon.** *wd*/*wḏ*, as seen in *wḏ* “to command.”

**25**  variant of V24 — Variant of V24 and used as it is.

**26**  spool — **Det./Logo.** for *ḏ* “spool/reel.”
**Phon.** *ḏ*/*d*, as seen in *ḏ* “to be safe.”

**27**  variant of V26 — Variant of V26 and used similarly.

**28**  flax wick — **Phon.** *ḥ*.

**29**  swab with fiber — **Det.** for *ḥsr* “to ward off.”
**Phon.** *sk* and *wꜣḥ*.

**30**  basket — **Logo.** of *nb.t* “basket.”
**Phon.** *nb*, as seen in *nb=j* “my lord” and *nb* “all/every.”

**31**  basket with handle — **Phon.** *k*.

**31A**  reversed V31 — Variant of V31 that comes from hieroglyphic transcriptions of hieratic. Used like V31.

**32**  wicker bundle — **Det.** for *gꜣw.t* “bundle/tribute,” *gꜣw* “lack/absence,” and *msnw* “harpooner.”
**Phon.** *msn*.

**33**  linen bag — **Det.** for *sšr* “linen,” *ʿrf* “pack,” and *stj* “perfume.”
**Phon.** *sšr* and *g*, as seen in some words, including *wgg* “weakness.”

**34**  variant of V33 — Variant of V33 and used like it.

**35**  variant of V33 — Variant of V33; used as V33.

**36**  receptacle — **Phon.** *ḫn*.

**37**  bandage — **Det.** for *jdr* “stitch/bandage.”
**Det./Phon.** *jdr*, as seen in *jdr* “herd.”

**38**  bandage — **Det.** for *wt* “bandage/wrapping.”

**39**  knot — **Logo.** for the *tj.t* “Isis-knot” amulet.

## W. VESSELS OF STONE AND EARTHENWARE

**1**  sealed oil-jar — **Det./Logo.** for *mrḥ.t* “oil.”

**2**  sealed oil-jar with strings hidden — **Det.** for *bꜣs* “jar/oil jar.”
**Phon.** *bꜣs*, as seen in the name of the cat-headed goddess *Bꜣst.t* “Bastet.”

| | | |
|---|---|---|
| **3** |  alabaster basin | **Det.** for *ḥb* “festival,” and festival-related terms, including the names of specific festivals, such as *Psḏn.tjw* “the New Moon Festival.”<br>**Phon.** *ḥb*. |
| **4** |  alabaster basin with O22 pavilion | Variant of W3; used like W3. |
| **5** |  alabaster basin with T28 block | **Logo.** in *ḫrj-ḥb.t* “lector priest.” |
| **6** |  cauldron | **Det.** for *wḥ3t* “cauldron.” |
| **7** |  granite bowl | **Det.** for *m3ṯ* “granite,” *3b.t* “family,” and *m3ṯ* “to proclaim.”<br>**Det./Logo.** for the island that was a source of granite *3bw* “Elephantine.” |
| **8** |  deformed W7 | Variant of W7 and used similarly. |
| **9** |  jug with handle | **Phon.** *ḫnm* as seen in the name of the ram-headed god *Ḫnmw* “Khnum.” |
| **10** |  cup | **Det.** for *jꜥb* “cup.”<br>**Det./Logo.** for *wsḫ* “wide” and terms related to girth.<br>**Phon.** *ḫnw*. |
| **10A** |  lamp/pot | **Phon.** *b3*, but otherwise a variant of W10. |
| **11** |  ring stand | **Det./Logo.** for *dšr.t* “pot” and *ns.t* “seat.”<br>**Phon.** *g*. |
| **12** |  variant of W11 | Variant of W11 and used in like ways. |
| **13** |  variant of W11 | Variant of W11; used accordingly. |
| **14** |  vessel for water | **Det./Logo.** for *ḥs.t* “water vessel.”<br>**Phon.** *ḥs*. |
| **15** |  water spouting from vessel | **Det.** for *qbḥ* “to wash/purify,” *qbb* “to cool/be cool,” and related terms.<br>**Phon.** *qbḥ*. |
| **16** |  water-spouting vessel in ring stand | **Det./Logo.** for *qbḥw* “libation vessel” and *qbḥw* “cold water.” |
| **17** |  rack of water vessels | **Logo.** of *ḫntw* “jar rack.”<br>**Phon.** *ḫnt*, as seen most commonly in the preposition *ḫnt* “before/in front of.” |
| **18** |  variant of W17 | Variant of W17 and used accordingly. |
| **19** |  milk jug | **Det.** for *mhr* “milk jug.”<br>**Phon.** *mj* as seen in the particle *mj* “like.” |
| **20** |  milk jug | **Det.** for *jrt.t* “milk.” |
| **21** |  two wine jars | **Det.** for *jrp* “wine.” |
| **22** |  beer jug | **Det.** for *ds* “beer jug” and other pot varieties.<br>**Det./Logo.** for *ḫnq.t* “beer.” |
| **23** |  handled jug | Variant of W22 and used similarly. |
| **24** |  bowl | **Det.** for *nḏ* “to ask,” *ḏ3ḏ3* “council,” the goddess *Nḫb.t* “Nekhebet,” and other rather unrelated terms.<br>**Phon.** *nw* and *jn*, as seen in *jnk* “I” |
| **25** |  walking bowl | **Phon.** *jn* as seen in *jnj* “to bring.” |

## X. LOAVES AND CAKES

| | |
|---|---|
| **1**  loaf of bread | **Logo.** of *t* "bread."<br>**Phon.** *t*. |
| **2**  loaf of leavened bread | **Det.** for *t* "bread."<br>**Logo.** in offering formulas for *t* "bread." |
| **3**  variant of X2 | Variant of X2, use in similar circumstances. |
| **4**  roll | **Det.** for *fqꜣ* "reward," as well as for *t* "bread" and other food-related terms.<br>**Phon.** *mḫn*, as seen in the precious stone *mḫnm.t* "carnelian." |
| **5**  hieratic X4 | Variant of X4.<br>**Phon.** *sn*, as seen in *snj* "to pass by." |
| **6**  round loaf with finger imprint | **Det.** for *pꜣ.t* "loaf" and *pꜣ.(w)t* "origin/primeval." |
| **7**  halved loaf | **Logo.**, when appearing doubled, for *wnm* "to eat." |
| **8**  conical loaf | **Phon.** *dj*, as seen in *rdj* "to give" and it derivatives. |

## Y. WRITINGS, GAMES, AND MUSIC

| | |
|---|---|
| **1**  tied roll of papyrus | **Det.** for *rḫ* "to learn," *sš* "to write," and other terms related to writing, education, and some rather abstract terms.<br>**Logo.** of *mḏꜣ.t* "papyrus scroll" and, in mathematical matters, *dmḏ* "total." |
| **2**  variant of Y1 | Variant of Y1. |
| **3**  scribe's kit | **Det.** for *mnhd* "scribe's kit" and for writing related terms, including those for color and texture.<br>**Logo.** for *sš* "to write." |
| **4**  reversed Y3 | Variant of Y3. |
| **5**  game board | **Phon.** *mn*, as seen in the name of the god *Jmn* "Amun." |
| **6**  game piece | **Det./Logo.** for *jbꜣ* "game piece."<br>**Phon.** *jbꜣ*. |
| **7**  harp | **Det.** for *bn.t* "harp." |
| **8**  sistrum | **Det.** for *sššꜣ.t* "sistrum."<br>**Det./Logo.** for certain titles/symbols of the goddess Hathor, such as *Bꜣ.t*. |

## Z. STROKES

| | |
|---|---|
| **1**  single stroke | **Det./Logo.** for *wꜥ* "one."<br>**Logo.** that indicates that a sign should be read with the meaning that the object represent, such as *ḥr* "face." Also, for numerical representation of numbers 1–9. |
| **2**  triple strokes | **Det.** for plurality, including collective nouns, such as *mnmn.t* "cattle" and false plurals, such as *ḫrdw* "childhood." |
| **3**  vertical Z2 | Variant of Z2. |
| **4**  two forward strokes | **Det.** for duality, such as *ꜥ.wj* "hands."<br>**Phon.** *j* at the end of words, such as *jꜣb.tj* "eastern." |

**5** single diagonal stroke — **Logo.** that replaces difficult signs.

**6**  hieratic variant for A13/14 — **Det.** for *ḫrwj* "enemy" and other terms related to death and enemies of Ancient Egypt.

**7**  variant of G43 chick — **Phon.** *w*.

**8**  oval — **Det.** for "round" and other terms related to circular shapes.

**9**  crossed stick — **Det.** for *gmgm* "to crash/break" and terms related to dividing and breaking.
**Logo.** of *ḥsb* "1/4" and *ḥsb* "to calculate."
**Phon.** *sw3*, *šbn*, and *sd*/*sḏ*.

**10**  crossed planks — Variant of Z9.

**11**  joined planks — **Phon.** *jm* and *wn*.

## Aa. UNCLASSIFIED

**1**  placenta (?) — **Phon.** *ḫ*.

**2**  pustule (?) — **Det.** for *wḫdw* "pain," *šsf* "to swell," and terms related to disease and unhealthy conditions and odors.
**Logo.** in various words, including *wt.w* "bandages/wrappings," *wḥ3.t* "oasis," *ḥsb* "fracture (a bone)," *wḫdw* "pain."
Occasionally replaces **Det.** in various words.

**3**  oozing pustule (?) — Variant of Aa2.

**4**  variant of W10 — Variant of W10.

**5**  — **Logo.** in *ḥpt* "oar."
**Logo./Phon.** *ḥp*, as seen in the name of the god *Ḥpj* "Hepy," and in *ḥpwt* "to sail."

**6**  — **Det.** in *tm3* "mat."
**Phon.** *ṯm3*.

**7**  — **Det./Phon.** *sqr* as seen in *sqr* "to smash" and *sqr-ꜥnḫ* "captive."

**8**  — **Det.** for *ḏ3ḏ3.t* "council/magistracy."
**Det./Logo.** for *ḏ3t.t* "estate" and *sp3.t* "farm."
**Phon.** *qn* and *sm*.

**9**  — **Det.** for *ḫwd* "rich."

**10**  — **Det.** for *drf* "writing."

**11**  — **Phon.** *m3ꜥ*.

**12**  — Variant of Aa11.

**13**  — **Logo.** of *gs* "½."
**Phon.** *gs* and *jm*.

**14**  — Variant of Aa13.

**15**  — Variant of Aa13.

**16**  — **Logo.** of *gs* "½, side."
**Phon.** *gs*.

**17**  — **Logo.** of *s3* "back."
**Phon.** *s3*.

**18**  Variant of Aa17.

**19**  **Det.** for *ṯꜥr* “to fasten/secure” and for *ḥrj* “to terrify.”

**20**  **Phon.** *ꜥpr*.

**21**  **Det./Logo.** for *wḏꜥ* “to judge” and *wḏꜥ.w* “the judged.”

**22**  Variant of Aa21.

**23**  **Det./Logo.** for *mḏd* “to press/adhere.”

**24**  Variant of AA23.

**25**  **Logo.** of *smꜣ* “priest who clothe statues of the gods/stolist.”

**26**  **Det.** for *sbj* “to rebel.”

**27**  **Phon.** *nḏ.*

**28**  **Phon.** *qd*.

**29**  Variant of Aa28.

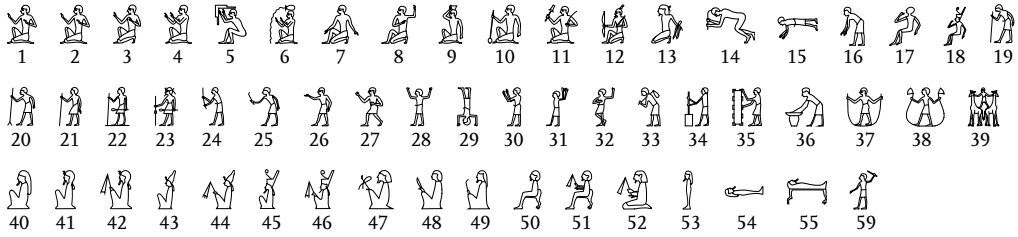
**30**  **Det./Logo.** for *ḫkr* “to adorn” and adornment-related terms.

**31**  Variant of Aa30.

**32**  Variant of T9.

## R-7.2. INDEX TO THE HIEROGLYPHIC SIGN LIST

### A. MAN AND HIS OCCUPATIONS



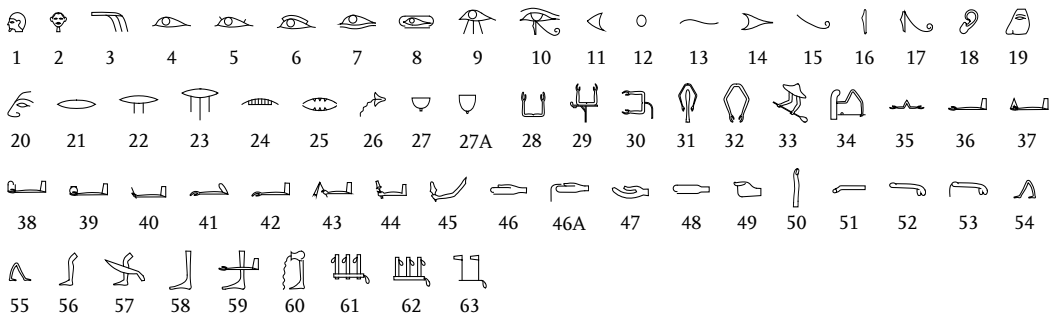

### B. WOMAN AND HER OCCUPATIONS



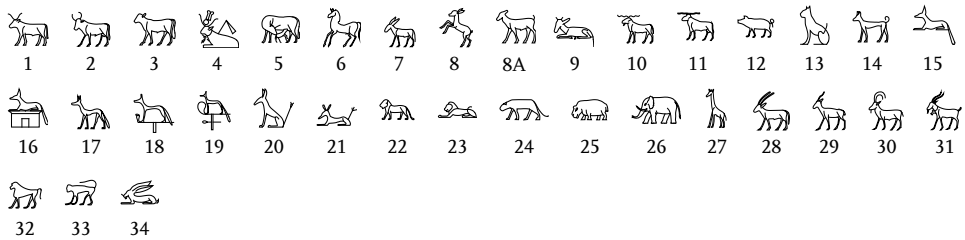

### C. ANTHROPOMORPHIC DEITIES



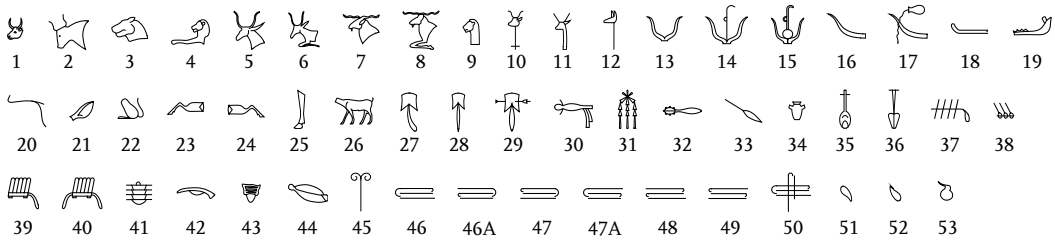

### D. PART OF THE HUMAN BODY



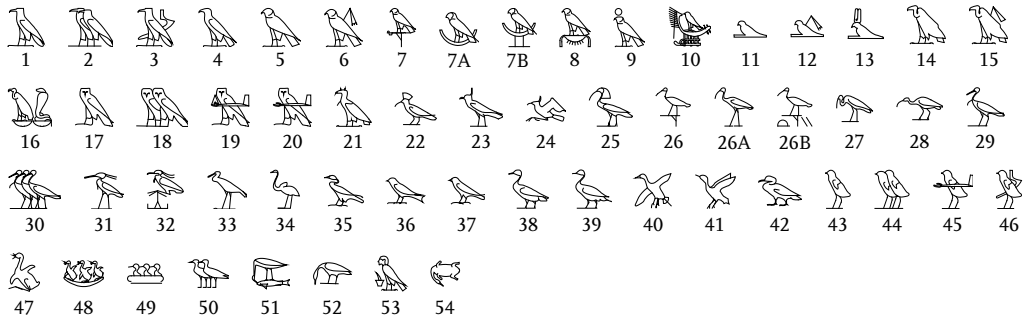

### E. MAMMALS



## F. PART OF MAMMALS




## G. BIRDS




## H. PARTS OF BIRDS




## I. AMPHIBIOUS ANIMALS AND REPTILES



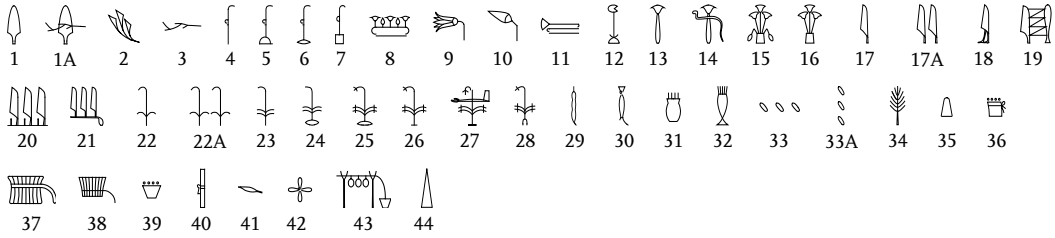

## K. FISHES AND PARTS OF FISHES




## L. INVERTEBRATES AND LESSER ANIMALS



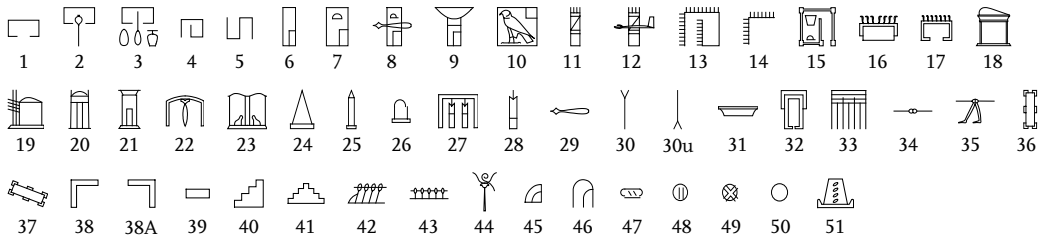
## M. TREES AND PLANTS



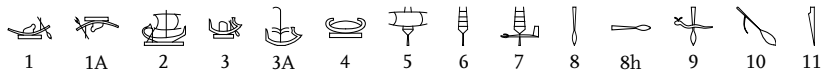

## N. SKY, EARTH, WATER



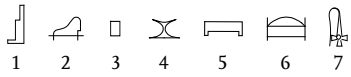

## O. BUILDINGS AND PARTS OF BUILDINGS



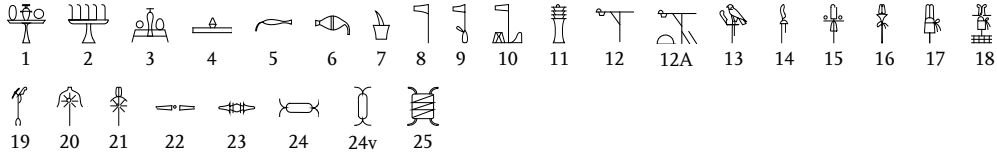

## P. SHIPS AND PARTS OF SHIPS



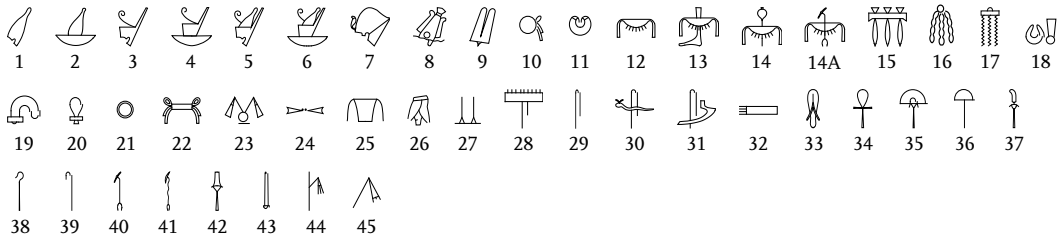

## Q. DOMESTIC AND FUNERARY FURNITURE



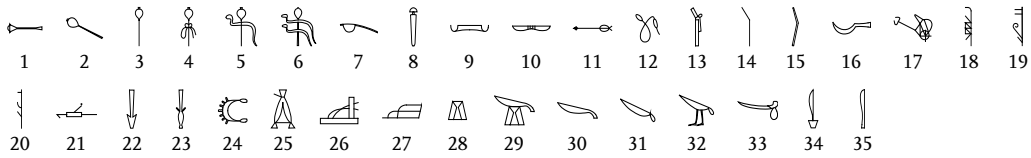

## R. TEMPLE FURNITURE AND SACRED EMBLEMS



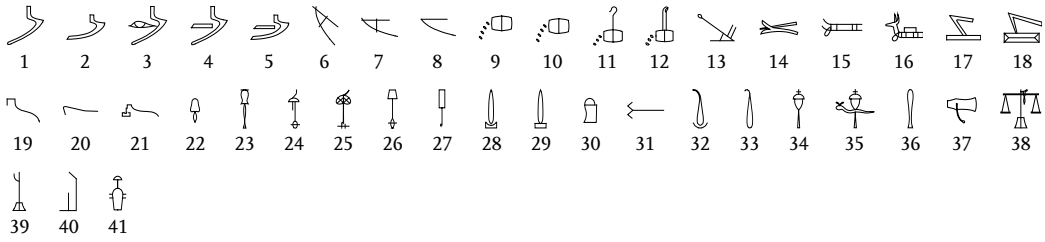
## S. CROWNS, DRESS, AND STAVES



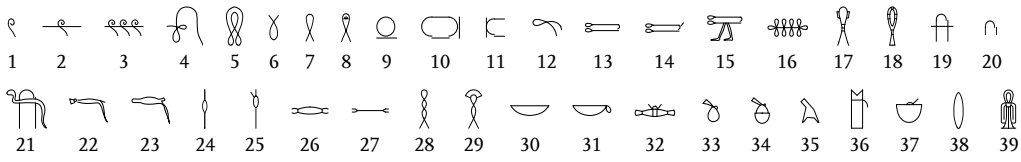

## T. WARFARE, HUNTING, BUTCHERY



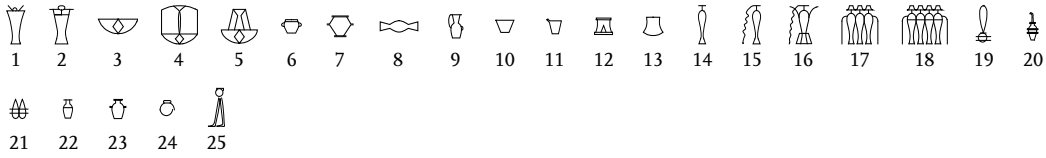

## U. AGRICULTURE, CRAFTS, AND PROFESSIONS



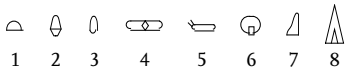

## V. ROBE, FIBERS, AND BASKETRY




## W. VESSELS OF STONE AND EARTHENWARE




## X. LOAVES AND CAKES



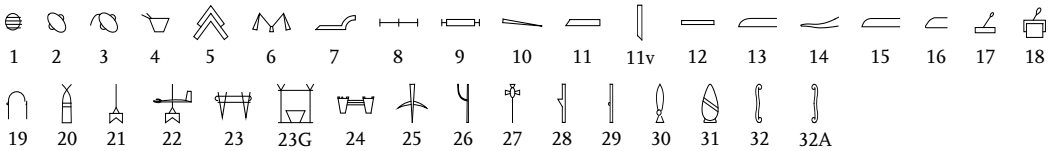
## Y. WRITINGS, GAMES, AND MUSIC




## Z. STROKES



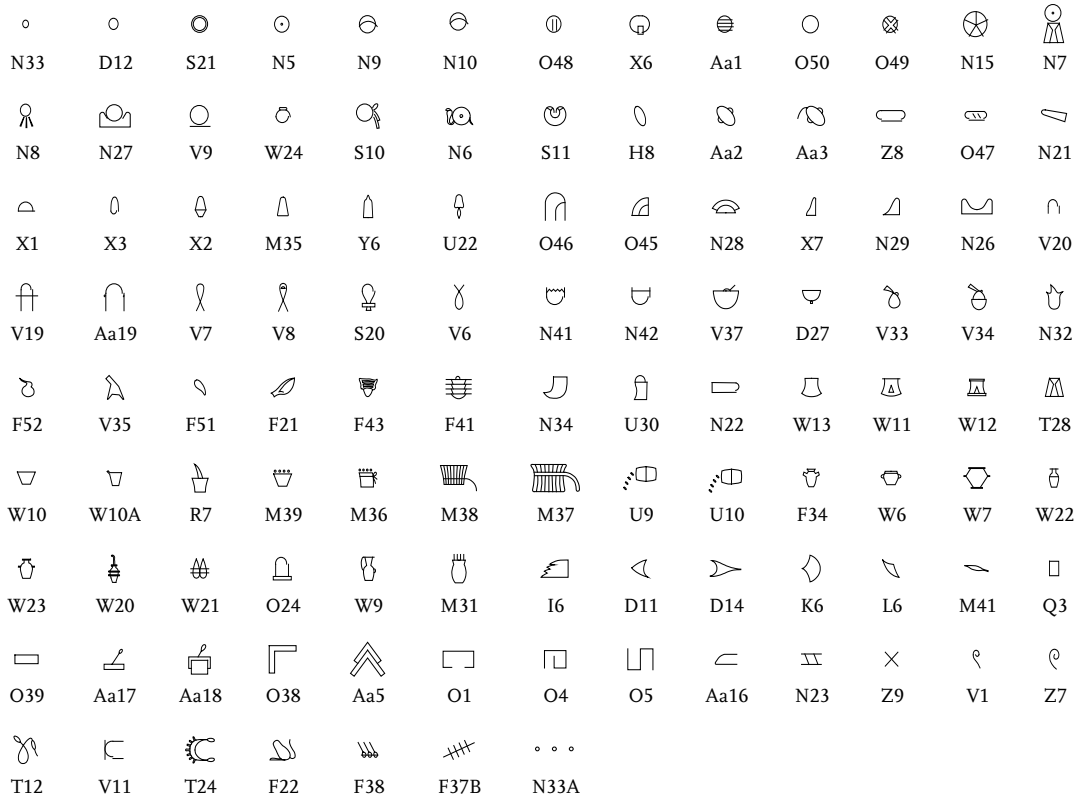

## Aa. UNCLASSIFIED



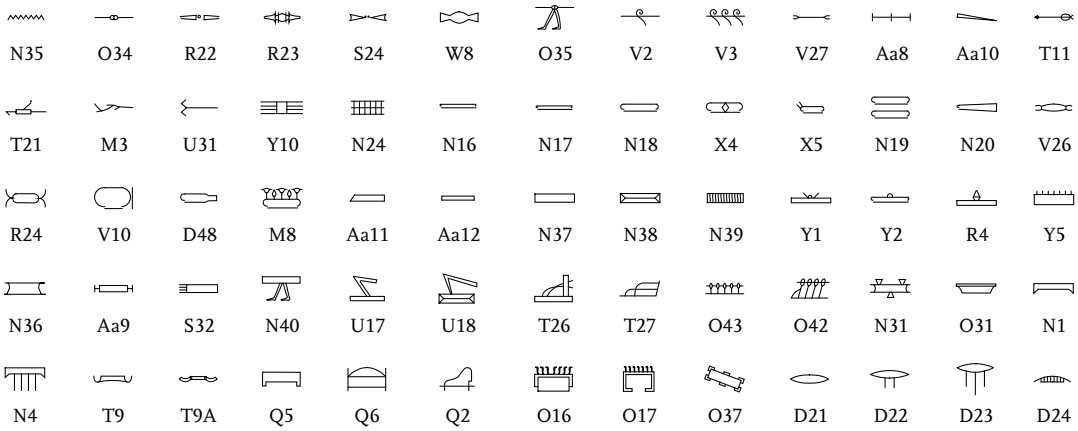
## R-7.3. SIGNS ARRANGED BY SHAPE

The following lists, which group signs by shape, are intended to serve as an index to the full sign list in order to facilitate the identification of new or previously unencountered signs. The letter and number below each sign provides the reference to its place in the general list. Rare or variants of signs have been for the most part omitted, as have anthro- and theriomorphic figures, as well as signs which clearly resemble plants.

### I. SMALL SIGNS

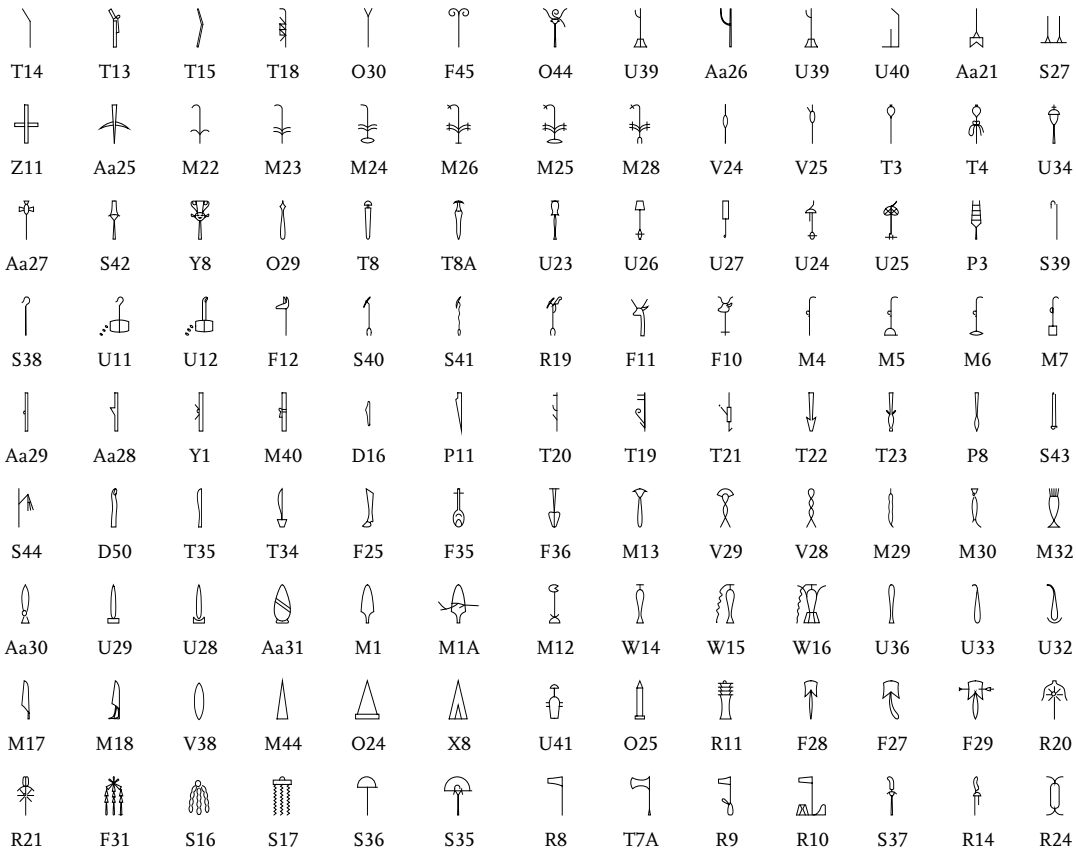


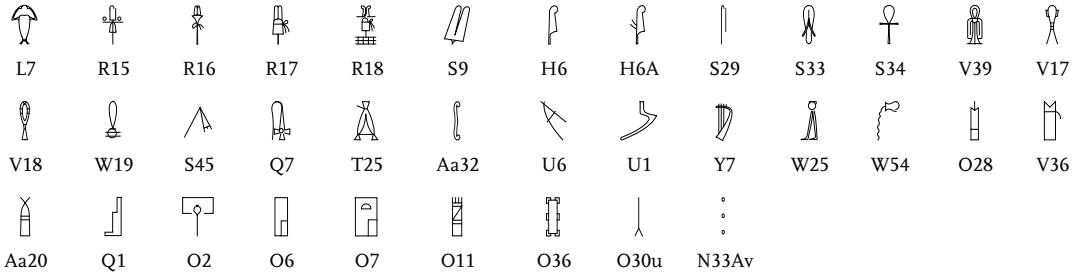

### II. HORIZONTAL SIGNS



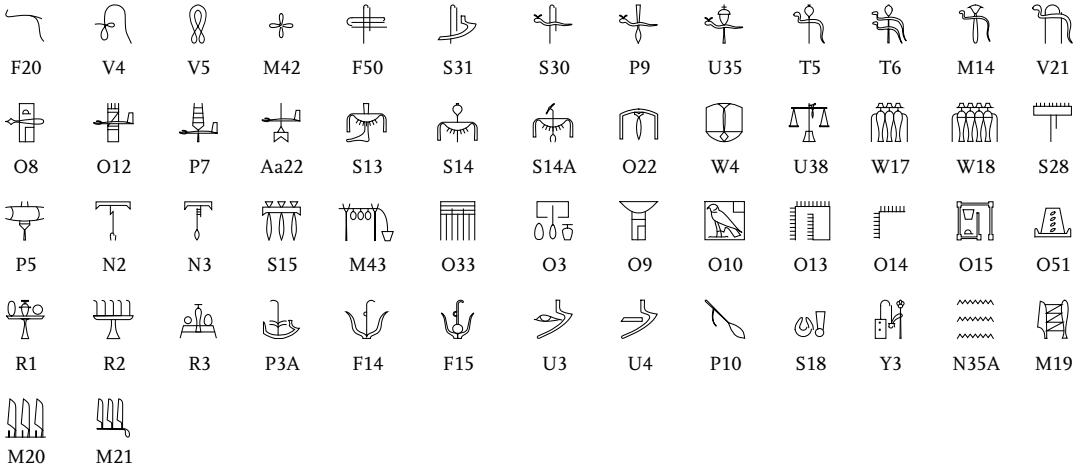



## III. VERTICAL SIGNS






## IV. LARGE SIGNS AND COMBINATIONS



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